Concordant Studies in the Book of DANIEL

A. E. KNOCH

CONCORDANT STUDIES IN THE BOOK OF DANIEL

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in the
Book of Daniel

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TABLE OF CONTENTS

Preface 7

Introduction 9

Daniel Stands the Test (*1:1-21*) 25

The Metallic Image (*2:1-49*) 41

God and the Golden Image (*3:1-30*) 83

Nebuchadnezzar's Humiliation (*4:1-37*) 104

Belshazzar's Sacrilege (*5:1-30*) 131

Daniel Saved from the Lions (*5:31-6:28*) 146

The Seventh Chapter of Daniel (*7:1-28*) 162

- The Four Animals of Daniel Seven 165
- The Four Winds or Spirits 187
- The Special Features of the Four Animals 199
- The Animals Interpreted 216
- The Judgment of the Animals and the Adjudication by the Saints 230
- How Long? 249

The Ram and the He-Goat (*8:1-14, 20-26a*) 256

The Gradual Reconstruction of the Kingdom (*8:15-19, 26b, 27*) 274

The Seventy Sevens (*9:1-24*) 287

The Three Periods of Sevens (*9:25-27*) 324

The Era of the End (*10:1-11:4*) 347

Attempts at Reunion (*11:5-45*) 371

The Deliverance of Israel (*12:1-13*) 421

Appendix 439

Other Publications 459

Abbreviation Key 464

PREFACE

New vistas into political and religious world history are opened up in these Concordant Studies, as God's great disclosures in the prophecy of Daniel provide a key to human history in the past, a clue to its future, as well as inner peace for the present. It reveals the folly and futility of man, and the wisdom and ability of God. It leads to distrust of His creatures, yet enables us to rest in perfect repose on the God Who is operating the universe in accord with the counsel of His will.

Hence prophecy is of the utmost value to our spirits in our everyday life. It is composed not merely of predictions of great disasters in the dim future, but is a chart and compass for our use in the midst of the toil and turmoil of today.

Why should we fret and fume because our fellow men seem determined to drive this world headlong into dire disaster? All is the consequence of God's decree, and all is in line with Divine revelation, which not only predicts the evil but foretells the glorious good for which it is the somber foil.

Men's hearts are already failing them for fear of the future. But to those who exalt and honor and adore the God of Daniel, He will reveal His love through His Anointed and His accursed cross, through Whom He will rule out rule, and, at the final consummation, reconcile the whole creation.

The exploratory discoveries in the scroll of Daniel, as set forth in these Studies, are mostly new, due to the author's *Concordant* method of translation. Hence they are called Concordant Studies in the Book of Daniel.

A better understanding of many details was derived by consulting the Greek versions of Daniel (Septuagint and Theodotion), especially where they serve to confirm a conjecture based on the apparent omission or transposition of Hebrew letters in the Masoretic Original. Wherever such evidence has been presented, the pertinent Hebrew words are rendered in Latin letters, following the spelling used in Wigram's Englishman's Hebrew and Chaldee Concordance, apart from the letter ע which we indicate by a superior inverted comma (‘). In addition, we have transliterated the Hebrew letters as follows (disregarding vowel pointing):

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
a	*b*	*g*	*d*	*e*	*u*	*z*	*ch*	*t*	*i*	*k*	*l*	*m*	*n*	*s*	*o*	*ph*	*tz*	*q*	*r*	*sh*	*th*

INTRODUCTION

DANIEL probably denotes the *Adjudication-by-the-Deity*: this gives us a summary of his prophecy in one word. It reveals to us God's dealings with mankind during the era in which the nations displace Israel as rulers of the earth. From the rejection of Israel's kings until the coming of Christ in glory, the headship of the world is transferred to gentile monarchs in order to humble the chosen people and to prepare them to be the kingdom of priests and the holy nation (Ex. 19:6), through which blessing shall flow to all the rest in the eons of the eons. Then they will rule the nations *for* God and bring them *to* God. During the interval, the other nations under the leadership of His Adversary show how futile man's efforts are apart *from* God. But all is according to His intention, and is foretold by Him. It is the background of evil needed for the display of God's goodness and grace and glory in the eons of the future.

God's goal is to be All in all, when all are subject to Him. In order to reach this consummation He reveals to His creatures, by numberless object lessons, their utter helplessness apart from Him. Collectively as nations, as well as individually, man is a failure, for the flesh will not be subject to God, nor the spirit give Him the worship which is His due. Adam sinned at the first opportunity, and each one of his descendants experiences his own innate incapacity to do God's will. This they are shown in situations of infinite variety, either in this life or in the judgment to come. Thus also with human government and religion. When man congregates, he only emphasizes his Godless impotence. Kings and high priests were never intended by God to fulfill their function perfectly, but rather to fail in order to reveal their futility, so that God Himself will be the only Refuge of His creatures when every other one has disappointed.

It is of the utmost value, especially in times of stress and distress, to realize the purpose of the eons. Too many, who think of the matter at all, wonder why God allows conditions so opposed to His apparent will, and why He does not interfere to set things right. As a result He appears to be either helpless or heartless, and all confidence in Him vanishes. But when we see that all is in accord with His ultimate, and carries out His intention, we are comforted and assured and view the course of human history in a new and glorious light. Moreover, the men of prominence, who play the part assigned to them without realizing it themselves, will be viewed with sympathy instead of being judged with harshness. To us they may appear monstrous or out of their minds, but let us remember that they are playing a part assigned to them by Another.

Daniel's name is usually given as *Judge-of-God.* But that would suggest that it is formed from the usual words for *judge* (*shpht*) and *God* (*Alueim* or *Elohim*), instead of from *adjudicate* (*din*) and *Deity* (*El*). The distinction between the two words JUDGE and ADJUDICATE seems hopelessly lost in our versions and can hardly be regained until we have a more nearly uniform rendering which keeps them apart. When JUDGE (*shahphat*) is rendered *avenge, condemn, contend, defend, deliver, execute, judge, needs, plead, reason* and *rule,* it is difficult to grasp the significance of this word alone. And the confusion is further complicated when adjudicate (*deen*) is translated *contend, execute, judge, plead, strife.* It uses the same English words as JUDGE. It would take an arduous and prolonged examination to discover the difference between these two terms. It may be that we can avoid this and arrive at a satisfactory conclusion by comparing Daniel's name with his prophecy.

The true import of the word *judge* has already been established. It means to *set right* what is wrong. We can see this clearly in Abraham's question (Gen. 18:25), "Shall not the Judge of all the earth do judgment (AV, right)?" It does not necessarily imply the infliction of evil, as most of us think. In Psalm 82:3, the Authorized Version, "*Defend* the poor and fatherless" should read "Judge" them, that is, see that they get their rights. Except in the ninth of Daniel, when he confesses his people's sin, this word does not appear in this prophecy (9:5, 12, 12). Nor can we consider the book as a whole a description of God's *judgment.* Rather it gives us a prolonged tragedy of evils which will culminate in judgment. It deals with God's ways, preceding His direct intervention in the affairs of His people as well as of all mankind.

Perhaps we can get the best definition of adjudication from Nebuchadnezzar's experience, and his ascription of praise to the King of the heavens when he says that "*all* His *deeds* are verity, and His *paths* are *adjudication,* and all walking in pride He can abase" (Dan. 4:37). From this we see that *adjudication* is a much wider thought than judgment, though it includes it. Is it not confusing to say that His *ways* are *judgment* (AV)? We think of God's judgments as future occasions when He rights the wrongs of the nations of the earth or those of the individual sinners. Yet adjudication seems to characterize *all* of His ways. Nebuchadnezzar was not *judged* when he was driven from among men and spent seven years with the animals of the field. Yet the Deity *adjudged* it well to *abase* him. It is very likely that all of God's dealings with His creatures will have this effect eventually, otherwise He could not become their All.

Besides this we may bring in the career of Daniel himself. It also may better help us to form an idea as to the meaning of his name and the contents of the book than the words of any definition we could formulate.

Although it was the custom for eastern political dignitaries to sit in the gates of a city to *judge* the cases brought before them, and Daniel sat in the gate of the king, nevertheless there is no record in this prophecy of any act of judgment on his part. No cases are brought before us which he decided with the wisdom of Solomon, though there may have been many. Daniel does not appear as a judge, but in the higher realm of an administrator, able to cope with the problems and guide the government of a boundless kingdom.

These considerations are further confirmed by the title used in Daniel's name. It is not easy to distinguish between the title *Alueim* (or *Elohim*), and *Al* (or *El*). The former is the one so often rendered *God,* and so well established by its uniform rendering throughout that no other can come in question. The latter is also rendered *God* in the Authorized Version, as a rule, except where it is part of a proper name, as Beth-*El.* After much consideration we have given it the standard *Deity,* since this seems to satisfy its contexts. Yet for the Version we will transliterate the titles as well as the Tetragrammaton, *Ieue* (*cf* APPENDIX).

It seems clear that Daniel's name and prophecy deal not only with those crises in human history when *God judges* evil, but rather with the whole course of His operations when He *disposes* evil by *adjudication.* It goes deeper than His *will,* and bares His *intention.* His will is to bless Israel, and the nations through them. But that is not practicable until He has adjudicated them during the era of the nations and judged them at its close. Even though God's will is not done today, the Deity is carrying out His intention with mankind.

There are strata of truth in the Scriptures, and it helps much in their understanding if we group together the terms which belong to each stratum and keep them separate. *Christ's* death was for *sinners* and His *blood* leads to *justification;* this is one stratum of truth. In contrast to it, yet based upon it, the death of God's *Son* was for His *enemies,* leading to *conciliation* and salvation in His *life* (Rom. 5:8-10); this is another stratum of truth. Thus we may associate *judgment* with the *will* of *God,* and *adjudication* with the *intention* of the *Deity.* The latter is the substratum on which the former rests. It is this lowest layer which is especially revealed to us in Daniel's vision. Evil is not judged nor set right as a rule. Rather these prophecies predict its rise and describe its career as only He can do Who is the Source of all, and Who shapes its course in accord with His ultimate purpose.

In order to understand the eras of the Gentiles (Luke 21:24) we must first glance at the previous periods of Israel's history, for the whole of Daniel is the outgrowth of the promises made to this people and of its failure to fulfill the conditions on which they are based. The blessing of the nations has been the guiding thought of God throughout the history of both Israel and the nations, although the opposite seems to have been the effect up to the present. When Abram was called out of his country he was told, "I will make you a great nation . . . and in you shall all the families of the ground be blessed" (Gen. 12:2, 3). We should always keep this in mind, lest we forget the goal because of the toil and terror of the way. Back of all temporary severity is eternal kindness. As the promises to Abram were unconditional, they must be fulfilled in due time.

When the descendants of Abraham's grandson, Jacob, or Israel, came out of the land of Egypt as a nation, other promises were given, *but these were based upon obedience* (Ex. 19:5, 6). "And now, *if you are hearkening to hearken to My voice, and observe My covenant,* then you become Mine especially, more than any of the peoples, for Mine is all the earth. And you shall become Mine, a kingdom of priests and a holy nation." Humanly speaking, had Israel obeyed the law, and kept His precepts, there would never have been a book of Daniel, for Israel, upon entering the land, would have assumed its appointed and proper place without delay. Hence the word *if* (*eem* or *am*), is the key to the whole subject. It hints at their failure, yet gives an opportunity to demonstrate it, and opens up the door to that humbling and heartrending process which puts man in the dust and elevates God to the place supreme, which is the only basis of permanent peace and unending bliss.

The fearful failure of Israel was foreshadowed by their self-confident reply when confronted with God's holy law. Though utterly incapable of keeping it, they did not hesitate at all, though they knew the curses that followed disobedience. *"All that which Jehovah speaks, we will be doing and hearkening"* (Ex. 24:7). This rash promise also is the root of all the evils that have come upon them, including the long desolations and dire disasters written in this scroll.

THE JUDGES

When they entered the land, Jehovah was their King. His will was made known through the high priest. Had they obeyed His voice, there never would have been a kingdom. When they failed, He brought disaster upon them, in order to correct them. Then He gave them saviours in order to deliver them. When they would not be subject to Him, He brought them into bondage to the nations about them. When they called to Him in their distress, He raised up judges to free them. But finally they wanted a king like the other nations about them, and rejected Jehovah. He gave them Saul, who led them away still further. Then He gave them David, a type of His own Beloved, the Messiah through Whom He will fulfill all His will.

THE KINGS

David also had a covenant with Jehovah. It was in his heart to build a home for the God of Israel, and, though he was not allowed to carry his desire into execution, his motive was rewarded by a royal covenant which assured to him and his seed the throne of Israel, and a "house" or dynasty for the eon. David's *seed* was the subject of the following covenant (2 Sam. 7:13-16):

> It shall build a house for My name,
> And I establish the throne of its kingdom for the eons.
> I become to it for a Father,
> And it becomes to Me for a son.
> *That which acts in depravity, I correct also with the club of mortals,*
> *And with the contagion of the sons of Adam.*
> Yet My mercy shall not withdraw from it,
> According as I withdraw from Saul, whom I took away before you.
> And faithful shall be your house and your kingdom for the eon before you.
> Your throne shall be established for the eon.

The term *seed* (*zuro*) is masculine in Hebrew, hence would take the pronoun *he*. In English we must use *it* in referring to *seed*. Not Solomon alone, but all the seed of David are in view in this passage. This makes it far more intelligible and revealing. (The Hebrew stem is *zro*, generally pronounced *zehrag*).

Like the covenant with Abraham, this one is settled and sure. The seed of David must have the throne. The Son of David, and his Lord, shall reign in the eons of the eons (Luke 1:33). Yet there is *correction* due to *depravity*. Here is an intimation of that aspect of the Davidic covenant which is developed in the prophecy of Daniel. The club, or scepter (for the same Hebrew word is used for both) of mortal monarchs, such as Nebuchadnezzar, Cyrus, Alexander, and the large horn are used to discipline the seed of David. They capture and deport them and usurp their authority and royal rights. They will scatter their subjects far and wide among mankind, and humble them by contact with the sons of Adam (Deut. 32:8). The action in the prophecy of Daniel is *corrective*, in preparation for the establishment of David's seed upon his throne.

How dire was the need of correction may be seen in the history of the kingdom. Beginning with Solomon, it is a record of almost ceaseless declension and apostasy. At the close we have this comprehensive complaint: "And sending to them is Jehovah, the God of their fathers, by the hand of His messengers, rising early and sending, for He spared His people and His habitation. Yet they became sneerers at the messengers of God and despisers of His words, and flouters of His prophets, till up came the fury of Jehovah against His people, till there was no healing" (2 Chron. 36:15, 16). This was followed by the seventy years' desolation, during which Daniel's prophecy was written, and prepared the ground for the eras of the nations, which are the subject of this revelation.

The northern kingdom, Israel, rejected the house of David and the temple at Jerusalem soon after the death of David. This double defection led to increasing rejection of Jehovah. They sought help from the Gentiles, so they were sent into deportation to Assyria.

THE KINGDOM AMONG THE NATIONS

Daniel is the repetition, among the other nations, of the test which God made in Israel. It was not until the kingdom He had given them had utterly failed, that the eras of the Gentiles commenced. Since the object God has in view in both cases is practically the same, it will be well to consider briefly some of the features which are common to them, but which are most clearly revealed at the commencement of the kingdom. Why a kingdom? Why did not the theocratic rule of the judges period continue? When Israel left Egypt, God gave them Moses to lead them. When they entered the land, Joshua took his place. Then God raised up judges or rulers as occasion required. But the people were not satisfied with God's way. They wanted to be like the other nations.

The key to Israel's kingdom era is found in the words of Jehovah to Samuel: "*they have rejected Me,* that I should not reign over them." God and His chosen One are the only ones who are competent to rule. They alone have the wisdom and might needed to guide and control erring mortals. But men must be taught this lesson by experience. Hence, for God's glory and man's good, it is absolutely essential that the eras of human government, whether by Israel or the other nations, be eras of misrule. Yet, at the same time, this fact must be concealed from them, so that there will be a fair test of human incapacity. Once this is clearly apprehended, the believer sees *why* he is to be subject to authorities (Rom. 13:1-5), and is given no instructions how to rule during the eras of the Gentiles. Were we granted the spiritual capacity to govern according to the will of God, that would lead to the defeat of His intention. He does not wish men to succeed during their rejection of Him.

This test is being carried out under a vast variety of conditions. The chances for success were very much greater in Israel, because they had God's revelation, including His law and the priesthood. More than that, some of their kings were God's choice, and led by His Spirit. Some were even shadows of His Messiah. A high point in the kingdom was reached under David, a man after God's own heart. Solomon, also, was a type of His Christ, and especially endowed with wisdom from above, hence his reign attained a glory beyond the reach of unaided man. Yet, notwithstanding the divine aid so freely extended to the kingdom in Israel, it went from bad to worse, until it was taken from them. If they failed, under such favorable conditions, we should expect to find far worse failure among the other nations, who have no such light as His law and no such rulers as David or Solomon.

God is carrying out His purpose with the race of man and with the nation of Israel all through this present administration, even though no prophecy comes to its *fulfillment* during this era. The nations and Israel are only indirectly affected by the present grace, and continue their course of opposition to God and apostasy from Jehovah. God has not entirely dropped the other nations, nor does He altogether ignore Israel (Rom. 11:1), because of His dealings with His saints. The great distinction between Israel and the nations continues. His chosen people are still scattered and the nations still rule. The saint finds himself in the midst of this parenthetic period, during which the action of Daniel proceeds, but in which it cannot come to a head. It is only at the era of the end, after the present administration is fulfilled, that the greatest crisis of all prophecy comes with the advent of Messiah.

FORMS OF HUMAN GOVERNMENT

What is the ideal form of government for mankind? Innumerable have been the attempts to frame a perfect constitution, to establish a just rule, to regulate the relations of men to one another. There have been absolute and limited monarchies and pure democracies and many intermediate methods. All seem to have faults as well as advantages. Many have come to the conclusion that the right form is not as essential as a good administrator. Certain it is that, in human hands, all governments and all rulers have failed, whether they be kings or presidents, whether they have absolute personal power or merely delegated authority for a time. We might choose among them and find some that are better than others, but none is perfect.

It is with relief, therefore, that we turn to God's revelation to find the ideal Man and the perfect government. Christ is the only One Who is really competent to wield a scepter over Adam's race (Psa. 2:1-11), and His absolute despotism, as exercised in the millennium and on the new earth, is the only form that accomplishes the object of all rule, which is to subject all mankind to God (1 Cor. 15:27, 28). Other governments attain God's purpose by exposing their own imperfections, or at least the inability of man to rule his fellows. It is clear, then, that subjection to God as the Father, the ultimate in view, is best reached by an unlimited monarchy. Not that such a form would carry out God's intention during the eras of the nations. For this we must have a variety of political structures which *fail* to satisfy either God or man. Therefore each *saint* should *be subject,* no matter whether he approves or not of his governors or the government. Once we see God's intention in the present, we no longer expect "good government," or object to bad, or refuse to obey when it does not suit.

In the book of Daniel, the view given us of the universal realms during the eras of the Gentiles confirms the conclusion reached from considering the rule of Christ in the eons of the eons. Indeed, it clinches it, for we are shown in the great image, a variety of forms, and these are compared and evaluated for us by the use of metals of various values. Of the three kingdoms in the past, Babylon, Medo-Persia, and Greece, the first was absolute despotism and it was represented by the most precious of the metals, gold. So this form seems to have the divine approval even in this era. The next one, the Medo-Persian, which gave *law* a place above the personal will of the king, was represented by silver, and Alexander's less dictatorial rule by copper. In the era of the end there seems to be still further deterioration. Perhaps the Lawless One will be hampered by those powerful influences which affect modern governments, such as wealth, class organizations and public opinion.

There is a precious contrast between the career of Christ's Kingdom and that of the kings of Israel and the governments of the other nations. In that future realm there will be less and less of government until none is needed and it disappears, and only one great family remains, with God as its Father. In man's hands rule deteriorates. In Israel and Judah the kings degenerated.

From David and Solomon they went downward. Of course there were exceptions. But only when they were recalled by Jehovah. So among the nations also. Heart-subjection to our great God, the Creator and Disposer and ultimate Father of all, will do away with all government, for it will no longer be needed. All approximations to this ideal must come from subjection to Him.

RELIGIOUS DEFECTION

But the defection was not limited to the *kings.* "All the chiefs of the *priests,* moreover, and the people, offending, offended much according to all the abominations of the nations. And they defiled the house of Jehovah which He hallowed in Jerusalem" (2 Chron. 36:14). The religious side of their defection may be overemphasized in our studies, because this is necessary to restore the balance. Hitherto, in the study of Daniel, too much stress has been placed on the *throne* and too little upon the *temple.* These two elements are often mingled, and neither is entirely absent as a rule, but the worship of God ranks above the rule over men. We hope to show that a whole vision (chapter 7) is devoted to the human religions, just as another (chapter 2) is to the human governments which dominate the earth until the time when Israel will take its place as the priest nation (1 Pet. 2:9) under the coming Melchizedek, Who will be a Priest on His throne.

Though there are a number of visions in Daniel, yet they all deal with the same general subject: the course of this world until the coming of Christ, with special reference to the nation of Israel and the faithful within it. In order to understand it, we should clearly distinguish the character of each vision and its aim. That the great image, in a vision to Nebuchadnezzar, is a foreview of the *political* fortunes of the world empires is generally known. That this same subject, in a vision to Daniel, is repeated in the eighth chapter, giving the view from the believer's standpoint, is not usually recognized. That the seventh chapter deals on the contrary with the *religious* aspect of world history is almost unknown, yet vital to an apprehension of the whole.

The distinction between government and worship, politics and religion, the throne and the temple, is sadly neglected in the study of prophecy. Perhaps it is the outstanding defect in current expositions of the era of the end. Yet this distinction is an important key to the understanding of the minor prophets, for the first half are political, and the second half are religious, as in the Revelation of Jesus Christ. From Hosea to Micah the emphasis is on government, but from Nahum to Malachi the emphasis is on worship. Such books as Joel and Zechariah have much in common, for both deal with the day of Jehovah. Yet in the former the nations gather in the valley of Jehoshaphat, while in the latter they surround the holy city Jerusalem. In modern attempts to find in current events the fulfillment of prophecy, the *religious* side is almost entirely ignored. This partly accounts for the many contradictory views and the almost universal failure of fulfillment.

THE TEXT OF DANIEL

Considerable confusion arises in the interpretation of Daniel because of the state of the text, especially in interchanging *king* and *kingdom*. The very latest edition of the Septuagint (*cf* APPENDIX) gives two different Greek translations of Daniel. There are so many variations that they cannot be combined. These, of course, must differ from the Hebrew text also. For instance, the Septuagint before me reads *kingdom,* in place of *king,* in Daniel 7:17, a distinction which may have a vital bearing on the interpretation. That it *should* read king*dom* is evident from the Hebrew text, for, in verse 23, the fourth animal is called the fourth king*dom,* not king. In fact, the following verse refers to the preceding as a kingdom. This removes a serious stumbling block.

In Hebrew and Chaldee the distinction between words from the same stem is usually very slight. It is often made by the insertion or addition of vowel sounds, which are unstable in any language. In Hebrew these play a very prominent part in the corruption of the text. In the course of time the spoken language became so different from the written text that the Masorites (the Hebrew custodians) invented a special system of signs to go in, under and above the letters in order to indicate the vowel sounds, as they were pronounced in their day (ninth and tenth century, AD). As the old Hebrew vowels were no longer sounded, they became silent letters, and many of them dropped out. This is especially true of the letter *u*. A great many words are now written "defectively," but, as we reject the vowel signs, added more than a thousand years after the text was written, we seek to reinstate these missing letters, and restore the language to its primitive form.

As I have had to part with my copy of Ginsburg's edition of the Hebrew text for the time being, I am using Kennicott's famous edition, published in 1776, in the meanwhile. It collates 209 manuscripts for Daniel. How much these manuscripts vary will be seen by the fact that there are only eleven lines of text on the page where the seventh chapter commences, and about forty-eight lines of various readings!

In a text showing such evident signs of mutilation, we deem it our duty to point out occasionally the possibilities in this direction. In Hebrew slight variations may change the meaning, usually derived from the same stem. Thus "he that begat her" is "her girl" in the LXX (Dan. 11:6). Both come from the stem *ild* and could easily be changed from one to the other. We will even point out where the case is improbable, yet possible, if the context makes it plausible. The so-called "vile person" of the Authorized Version should be rendered "despised," as in all other occurrences (Dan. 11:21). Yet the context makes him a plunderer so often, that the question may arise whether the stem of "despised," which is PLUNDER, may not be in view, so that it should be the *plunderer*. But it is improbable because it has the mark of the passive, and *he* is not the plundered one, certainly. The sign of the passive here is the consonant *n*, and consonants are much more stable than vowels, as a rule.

Reverence for the name of Jehovah, or *Ieue* (pronounced *Yehweh*) kept the Jews from uttering it, and led the Masorites, or custodians of the traditions and the text, to put the vowel signs of another title, *Adonai*, under it. Not only that, but, according to the Masorah (an immense collection of data intended to safeguard the transmission of the text) it even led to the substitution of *Adun* for *Ieue* in the text. These require to be examined and decided upon. We may have "Jehovah" where the Authorized Version has simply "Lord" in place of the usual "LORD," in small capitals.

PRACTICAL VALUE

Prophecy, which gives us a knowledge of God's ways with this world, is of the utmost value to our spirits in our everyday life. It is not composed merely of predictions as to some great disaster in the dim future, but is a chart and compass for our use in the midst of the toil and turmoil of today. Men's hearts are already failing them for fear of the future. Even in the midst of a terrible war they look forward and are afraid even of the following peace. Never before has there been such confusion and cloudy conceptions as to what should be or shall be. There is endless clashing of ideals. Many false christs have arisen, who seek to save the race, not knowing that the darkest day in human history still lies ahead, and nothing that we can do will avert the terrible trial, for it is necessary in view of man's enmity toward his Creator.

What a tremendous difference it makes to our outlook on life and the future, whether we fear that everything is going to rack and ruin, or whether we are confident that all is but a part of a perfect plan, which will lead to so much good that the evil will be forgotten, and such ecstatic bliss that the distress will fade into nothingness! It does not merely affect our future, but transforms the present. With calm spirits we can watch the majestic steps of the great Disposer, for we know that the sequel is bright beyond our fondest dreams. Why should we fret and fume when outrageous fortune seems to overwhelm us, and our fellowmen are determined to drive this world headlong into dire disaster? All is the consequence of God's decree, which is based on love. And all is in line with divine revelation, which not only predicts the evil, but foretells the glorious good for which it is the somber foil.

We pray that the reader will not merely read and study, but enjoy and revel in God's great disclosures in the prophecy of Daniel, that he will find in it the key to human history in the past, a clue to its future, as well as peace in the present. It will reveal the folly and futility of man and the wisdom and ability of God. It will lead to distrust of His creatures, but enable us to rest in perfect repose on the God Who is operating the universe in accord with the counsel of His will. And may it lead every heart to exalt and honor and adore the God of Daniel, Who, in later days, has further revealed His love through His Anointed and His accursed cross, through Whom He will rule out rule, and reconcile the whole creation, at the final consummation.

DANIEL STANDS THE TEST
(DANIEL 1:1-21)

1 **In the third year ˀof the kingdom of Jehoiakim, king of**
Judah, comes Nebuchadnezzar, king of Babylon, to
2 **Jerusalem and is besieging ^{on} it. ⁺Yet ᴹIeueʼ is giving into**
his hand ʽJehoiakim, king of Judah, and ′at the end, the
furnishings of the house of ˙Alueim. ⁺Then he is bringing them to the land of Shinar, to the house of his alueim,
and ʽthe furnishings he brings to the treasure-house of his
alueim.

THE COMMENCEMENT and close of Daniel's prophecy practically coincide with the beginning and end of the desolation of Judah. Again and again, the prophet Jeremiah had warned the nation, but without effect. He had even foretold this calamity in his scroll (Jer. 25:1-11).

1 The word which came to Jeremiah concerning all the
people of Judah in the fourth year of Jehoiakim, son of
Josiah, king of Judah (it is the first year of Nebuchadnezzar,
2 king of Babylon), which Jeremiah, the prophet, speaks
concerning all the people of Judah, and concerning all
dwellers of Jerusalem, saying,
3 "From the thirteenth year of Josiah, son of Amon, king of Judah, and till this day, this twenty-third year,
Comes the word of Ieue to me,
And I am speaking to you,
Rising early and speaking,
Yet you do not hearken.
4 And Ieue sends to you all His servants, the prophets,
Rising early and sending,
Yet you do not hearken,
And you do not stretch out your ear to hear their saying:

5 'Turn back, pray, each man from his evil way,
And from the evil of your actions,
And dwell on the ground which Ieue gives to you,
And to your forefathers from the eon and till the eon.
6 And you must not go after other alueim,
To serve them and to worship them,
And you shall not vex Me by the deeds of your hands,
And I will do no evil to you.
7 Yet you have not hearkened to Me, averring is Ieue,
That you may vex Me by the deeds of your hands for your evil.'
8 Wherefore thus says Ieue of hosts,
Because you do not hearken to My words,
9 Behold Me sending, and I take all the families of the north, averring is Ieue,
And to Nebuchadnezzar, king of Babylon, My servant,
And I will bring them against this land,
And against its dwellers,
And against all these nations round about,
And I doom them.
And I constitute them a desolation and a hissing,
And an eonian reproach.
10 And I destroy from them the sound of elation,
And the sound of rejoicing,
The voice of the bridegroom,
And the voice of the bride,
The sound of the millstones,
And the light of the lamp.
11 And become shall this entire land a deserted place, a desolation.
And these nations shall serve the king of Babylon seventy years.

Notwithstanding this warning, Jehoiakim did evil in the sight of Jehovah, his God. In his third year, Nebuchadnezzar came and bound him in copper gyves and carried him and his retinue to Babylon. Although he was the son of the good king Josiah (2 Kings 23:34), he did not follow in his father's footsteps, but was guilty of special abominations (2 Chron. 36:8). So he was disciplined with the club of a mortal, and his kingdom was turned over to another, under the suzerainty of Nebuchadnezzar. The presence of the king of Judah in the city of his conqueror was a standing symbol of the passing of the Davidic line under the domination of the Gentiles, and marked the commencement of the eras of the Gentiles, which have lasted ever since. It will continue until Messiah, as the Son of David, in the era of the end, frees His people from the last great world monarch.

Nebuchadnezzar (or Nebuchadrezzar as Ezekiel, and sometimes Jeremiah, call him), notwithstanding his destruction of Jerusalem and deportation of Judah, in all these things was Jehovah's servant to carry out His will with regard to them. Coming at the very commencement of the eras of the Gentiles, he has a very high place given him by God. Jeremiah prophesied concerning him and his dynasty as follows (27:6, 7).

> **And now *I* give all these lands into the hand of king**
> **Nebuchadnezzar, king of Babylon, My servant,**
> **And even the animals of the field I give to him to serve him.**
> **And all nations shall serve him, and his son, and his son's**
> **son.**

Thus does Jehovah use all of the many enemies of His people for their good. Even the anti-semitism of today is not merely the product of race hatred, but the calculated discipline of Jehovah, Who uses all of His creatures to carry out His intention, and the other nations to chastise His chosen people.

Throughout this prophecy there are two main currents: the *political* and the *religious*. These are indicated at the very beginning. Not only did Nebuchadnezzar carry away the king and some of the seed royal to Babylon, but also *furnishings from the house of God.* These he carried into the house of his god in the land of Shinar. As they were hardly adapted to the worship of his god, they were put in the treasure-house of his deity. The significance of this should not escape us, for the name and fame of God, along with the house of David, were brought down into the dust at the same time. In his prophecy, Daniel is as much, or more, concerned with *worship* as with *rule.* Though the restoration of the sanctuary is more important than the throne, both are inseparably united, and will be found together in Him Who, as the great Priest-King after the order of Melchizedek, will restore both.

These vessels from the temple played a tragic part in the termination of the dynasty of Nebuchadnezzar. They seem to have reposed secure and unmolested in the treasure-house until Belshazzar, the last in the line of Nebuchadnezzar, brought them forth in order to grace his feast in honor of the gods of gold and silver and copper and iron, of wood and stone. This insult to Jehovah had a dire effect, and that without delay. In the same *hour* came the handwriting on the wall, and in the same *night* was Belshazzar slain. The final crisis which closed the career of the first kingdom, the head of gold, was brought about, not by a failure in government, but by the violation of the vessels of God's sanctuary. Nebuchadnezzar was humbled before God, but Belshazzar exalted himself against the Lord God of the heavens by drinking wine to his gods out of the sacred vessels (Dan. 5:3, 23).

All of the furnishings of the house of God were *given* into Nebuchadnezzar's hand. They were not all *taken* at once. The last seem to have gone when Jehoiachin was carried to Babylon about eight years later (2 Kings 24:13-15; 2 Chron. 36:10). The apparently universal translation which tells us that a *part* of the vessels of Jehovah's house were given to Nebuchadnezzar, probably arose from the fact that only a part were *taken away* at this time. The Hebrew word *qtzth,* here mistranslated *part,* occurs thrice more in this chapter, in verses 5, 15, and 18. In each case it is rendered *end*—the *end* of three years, of ten days. In the Chaldee portion it is also rendered *end* twice (4:29, 34)—the *end* of twelve months, of days. In many other passages the

Authorized Version uses *end,* which seems to be its true meaning. More than a dozen Hebrew words are translated *end,* but this one is the most apt. The same mistranslation is found in Daniel 2:42: the kingdom shall be *partly* strong (instead of: "at the end, the kingdom shall be mighty").

Jerusalem is the city of the great King (Matt. 5:35). It is the habitation of God. Hence it is the center and source of divine rule and religion. When these are enforced (Isa. 2:3):

> ...from Zion shall fare forth the *law,*
> And the *word* of Ieue from Jerusalem.

The holy city is the only center from which mankind may be governed *for* God, or brought *to* God. It is most fitting, therefore, when these privileges are taken from the holy nation, that the city be taken and the temple destroyed, and the people driven away from their place of privilege. All these outward evils are the signs and symbols of the inward collapse of Israel. No act could so clearly advertise this to the world as the fate of the city which is the center of all earthly power and holiness.

THE SCHOOL OF STATECRAFT

3 + [8a]Speaking is the king to Ashpenaz, the grandee of
his eunuchs, to bring [f]of the sons of [7]the grandees of[0]
4 Israel, and [f]of the seed royal, and [f]of the highborn; boys
in whom there is no blemish at all, +who are of good
appearance.

+ Those intelligent in all wisdom, and knowing knowledge, and understanding what is known, and who have
vigor in them to stand in the palace [7]before[0] the king, + he
is to teach them the script and language of the Chaldeans.
5 + Assigning is the king to them the day's menu in its day,
from the dainties of the king, and from the wine [7]of the
king's[0] feasts. + They are to grow up three years, and [f]at

their end they are to stand before the king.
6 **$^{+}$Now there ^{b}are among them (^{f}of the sons of Judah)**
7 **Daniel, Hananiah, Mishael and Azariah. $^{+}$When the chief**
of the eunuchs is ^{pl}giving names to them, $^{+}$ he is ^{pl}naming
$^{>}$Daniel Belteshazzar, $^{+>}$Hananiah Shadrach, $^{+>}$Mishael
Meshach, and $^{>}$Azariah Abed-nego.

1:3-7

The "head of gold" seems to have been more than an arbitrary despotism. More provision seems to have been made for intelligent and efficient administration than is usual in modern systems of government. In such a vast empire as Nebuchadnezzar's, swaying over many peoples and language-groups, there would be a special call for officials, acquainted with the customs and languages of the conquered nations, to administer their affairs at the central government. With a view to providing capable personnel, we learn from inscriptions that there was a palace school and a large library, where young men were trained for the higher government positions. It seems to have been one of the king's first concerns to see that suitable youths from Judea were introduced into this college, in order to provide for the administration of the conquered people.

The candidates for these offices were carefully chosen. Their ancestry, their physical fitness and appearance, and their mental capacity, as well as a personality fit for the royal residence, were all considered in selecting the students in this school of statecraft. There they were taught the official language of the empire, so as to have access to the library and the learning of the country of their conquerors. The course seems to have lasted three years. At the end of this time they were examined by the king, and he himself probably assigned them their positions in the government.

The interest which Nebuchadnezzar took in this school is shown by his personal supervision of the diet of his charges, and by his sharing with them the dainties and the drinks which graced his own board. Probably such an honor as this came next to an invitation to the table of the king, and would be considered a special privilege by the young students, most of whom would duly appreciate both the richness of the food and the favor involved. It would be dangerous to refuse it and a grave offense to fail in appreciating the mighty monarch's favors.

Daniel would occupy a very special and peculiar position in this school of statecraft, though this would not be apparent on the surface. He was the representative of the real Ruler of Babylon and the world, and he already was in touch with the true wisdom, and had knowledge which this institution could never impart. Nevertheless, he did not assert his "rights," or look down upon the rest, but seems to have endeared himself even to the eunuch set over him. In the course of his career his real position as a prophet of the Supreme is revealed.

THE NAME CHANGES

Four young men among the sons of Judah are chosen for the school of statecraft. This was only one of many lands which were tributary in the Babylonian empire. In these youths only one matter seemed to be objectionable, and that was their names. Each one of them was formed with a divine title or name, either *—el,* the Deity, or *—iah* (probably *—ieu* from *Ieue*), Jehovah. Dani*el* and Misha*el* used the former, and Hanan*iah* and Azar*iah* had the latter. Daniel denotes *Adjudication-by-the-Deity*. Mishael is formed from who-[is]-what-Deity-[is]. Hananiah is GIVen-[by]-Jehovah. Azariah is HELPed-[by]-Jehovah. Such a recognition of the God of Israel could not, at that time, be allowed at the court, for that would be an affront to the gods of Babylon.

Daniel's Hebrew name is most fitting for the role he takes. His prophecy deals with *adjudication by the Deity*. Man is humbled and God carries out His intenthey are killed (Lev. 17:10-16). This is observed by many Jews to this day. They will eat only so-called *kosher* meat, which conforms with the law and the traditions. This is done not on the ground of health, but of obedience to the law. So, doubtless, it was with Daniel and his three Hebrew companions. They were determined not to break the law and thus sever themselves from their own people. They had been forcibly torn away from Israel by their deportation, but that severance was in accord with the penalties of the law. They did not wish to incur still further judgments, by personal disobedience.

Moreover, it was forbidden to eat of meat sacrificed to idols, and that of the royal household most probably had come from the altars of their gods (Ex. 34:15). There was the utmost danger in associating in any way with the worship of false gods, situated as they were in positions where their whole careers, yes, their very lives, might depend on recognizing or worshiping them. The first step might be fatal, so Daniel determined not to take it. He seems to have been the spokesman, or prophet, for his brethren. Most likely he fully explained the matter to the chief of the eunuchs, for he responded with kindness and pity. But it would be more than his head was worth to fall in with Daniel's request, seeing that the king himself had ordered the menu. The chief of the eunuchs would do nothing for them.

But Daniel is not easily discouraged. He sees that he cannot well expect these idolators to take any risks, in order to enable him to indulge in what they would consider unreasonable religious scruples. Hence he plans a wiser approach. He will merely ask for a trial, and then arrange it so that there will be an inducement, a selfish reward, to make it worthwhile. So he goes to the steward who brings them the meals and proposes that for ten days he bring them only seeds and water in place of the rich viands to which they were entitled, he, of course, to keep the dainties and the wine for himself. This has the proper appeal, so the steward complies with their request.

SEED-FOOD, NOT "PULSE"

Since much has been made of the diet chosen by Daniel, in preference to the king's "meat," especially by vegetarians, we will give the matter more than ordinary consideration, and give the evidence. It is usually supposed that Daniel refused a meat diet and chose one of vegetables. Yet neither of these is mentioned. He objected to the king's *dainties* and *wine* on *religious* grounds, and asked for *seeds* and *water* in their place. But the test was a matter of nutrition and health. Undoubtedly Daniel chose what he considered the best available food, in order that he might present a well-nourished and healthy appearance after ten days. Then he might be excused from partaking of food that would sever him from his people and sully him in God's sight.

At the time that the Authorized Version was made, "meat" was the common word for *food* of any kind. Indeed, we still use it for the edible part of any food, as the *meat* of a nut. No argument can be based on the word in the Authorized Version, as it is there used of seven other things beside the miscalled "meat" offering. *Food, repast, prey, bread, sort, morsel, game,* and *dàinty* are all translated *meat,* yet it is never used for *flesh* (*bshr*) or *meat* (*sher*) itself. Probably the *dainties* set before Daniel included meat, but it is most improbable that they were confined to it.

Daniel chose *seeds* as his solid food. The Septuagint also has *spermatōn,* seeds. The Vulgate, however, uses *legumina* and later versions seem to have broadened this to *vegetables,* or, as in our version, *pulse,* with a misleading margin in the Revision, *herbs.* The Authorized Version, in its day, seems to have followed the Vulgate, for *pulse* then denoted the edible seeds of leguminous plants, such as beans, peas, lentils, etc. Inasmuch as these are seeds, they were probably included in Daniel's menu. But it is not likely that it was confined to these seeds. Grains and nuts are also seeds, which largely were eaten in ancient times. Cakes of bread were the staple food of the day. A grain of wheat, if planted, will grow, hence is a seed.

The vital, reproductive power of a plant is centered in its seed, hence this, when edible, is often of exceptional nutritional value. In the Orient all kinds of seeds are still eaten, especially watermelon and sunflower seeds. In the Occident highly nutritive foods have lately been made by utilizing the germ only. Seeds can be had in great variety, so that an excellent menu could easily be set before Daniel and his companions, full of life-giving energy. Typically, seeds remind us of vivification, of life imparted to that which is dying. The pulp, leaves, or root of a plant may decay and die out. But when the seed dies, it may be the beginning of a new life. So the king's diet was devitalizing, but Daniel's vivifying.

The facts as to the Hebrew word *seed* are these: It is almost always translated *seed* in the Authorized Version. Such rare variants as *child* and *fruitful* are merely idiomatic. Like English, the Hebrew word is used for one or many seeds. So we read in Ecclesiastes 11:6: "In the morning sow your seed," not seeds. But when a variety is intended, different *kinds* of seed, then the plural is used as in 1 Samuel 8:15: He will take a tenth of your seed*s* (not seed, as in AV). It was customary to sow several different kinds of grains by themselves. This seems to be the only occurrence of the plural in the Hebrew Scriptures, except the two occurrences in Daniel, which are probably a slightly different form, as one of them (1:16) is spelled ZRON*im,* with an added N. This has probably dropped out of the other (1:12). The modern vowel signs also differ, but, as they undoubtedly refer to the same thing, there seems no sensible ground for variation.

Many a Bible reader has confidently based his dietetic principles on the Bible, especially on the case of Daniel, who refused the king's "meat" and asked for "pulse" instead. In German versions the word pulse is usually rendered "vegetables." Few seem to know just what is meant by this term, though the Oxford Dictionary defines it as "edible seeds of leguminous plants, e.g., peas, beans, lentils." As we will see, our translators had rather a good old English word for this passage, but outside the Bible it is now seldom used.

The key to the meaning of "pulse" in Hebrew lies in the fact that it is only a variant of the word *seed.* It was seed-food, if we may be allowed to invent a term to express it, which will leave no doubt as to its real significance. We are doing this in German also, having coined the word *Samenkost.* This should be very interesting to dieticians, and, indeed, all who wish to know what a good diet should contain. We do not advocate an exclusive diet of seeds because Daniel found it so becoming, for he may have had reasons other than that of health. Besides God has given us *all* for our enjoyment. A strictly seed diet lacks the necessary bulk. Fruits are undoubtedly among the most healthful of foods. But we may deduce from this that seeds are an especially good form of nourishment.

Undoubtedly "pulse," that is, leguminous seeds, such as peas and beans, are nourishing, but I do not think that the Hebrew word is limited to this class of seeds. I would include all grains and nuts as well. Even the multitudinous seeds of figs may be included. I am inclined to the opinion that the reproductive part of a plant is especially rich in vital values, hence it is especially desirable for food. When animals are fed on grain they can perform more labor than if fed on grass alone (*cf* Luke 15:23). Vegetable meals should be supplemented by seeds of some kind, I imagine. But this is not a health lecture. I simply wish to call attention to the real nature of Daniel's request and to the fact that it is in accord with our own experience.

I fear that those who oppose meat, that is, the flesh of animals, will not find much to support it in the Scriptures unless they give the old English "meat," meaning *food,* its modern meaning. The priests in Israel seem to have eaten vast quantities of flesh, for they were given the sacrifices as their portion. They had to be nearly perfect specimens of humanity physically. After many generations of meat eating they do not seem to have deteriorated in this regard. Israelites cannot be strict vegetarians, for they must eat roast lamb at least once a year. The Scriptures seem to hint that, since Noah's day, it is in order to eat the flesh of animals (Gen. 9:3, 4).

Daniel did not refuse the king's "meat," but his *dainties.* It seems to be related to the Hebrew word *pahthah* or *phthe,* ENTICE. In the Authorized Version it is also rendered *deceive, silly, flatter, persuade, allure.* It was prepared to please the palate, not to nourish the body. It was made to satisfy the sensuous appetites, to gratify the soul, not to help the understanding, to strengthen the spirit.

Is there not a plain parallel between the physical and the spiritual in regard to the food needed by mankind at various times in its history? In the beginning there was no shadow of death in their diet. The pulp of fruit seems to have been their chief sustenance (Gen. 1:29). And so it will be at the end, when sin has well-nigh disappeared. The *fruits* of the tree of life will be for Israel, and the *leaves* for the cure of the nations (Rev. 22:2).

During the presence of sin and death man is compelled to live on the death of other creations. Through the eating of seeds he is taught the lesson of resurrection —life out of death. Plants and animals must give up their lives if he would live. In a way the reproductive part of plants is the fittest food to sustain his spirit. This is in their seeds. These probably possess far more available vitality than the other parts of a plant, and such as a mortal, a *dying* creature needs. These, it may be, are the most valuable in countering the decadence of corruption. They will not be needed at all, perhaps, when we are immortal. But little will be needed in the new earth.

It seems clear then, that Daniel and his companions were served a variety of seeds, rather than the pulp of vegetables, as some have supposed. At the end of the test these four were found plumper in flesh and of better appearance than the rest of the boys who were eating the king's dainties. So the steward bears away the dainties and the wine. We may imagine that he did not dare to order it stopped, as this would come to the king's ears. He took it and doubtless knew what to do with it. As a reward for their faithfulness God gives the boys a good mind, as well as a healthy body. To Daniel in addition came the special gift of understanding in all visions and dreams.

When, after three years, all of the boys are brought before the king to be examined, the Judean captives excel all the rest. Not only that, but it seems that Nebuchadnezzar found them so far advanced that he called in the best men in the kingdom, the sacred scribes and magi, and the four Judean captives were found far ahead of them also. This is more understandable when we remember that Daniel was able to tell the king his dream as well as to give the interpretation, a thing which none of the wise men in Babylon were able to do.

TENFOLD AND SEVEN UNITS

Daniel and his companions were found "ten *times* better" than the wise men, says the Authorized Version. This statement, as well as that concerning the flaming furnace, that it should be heated "one seven times more than it was wont to be heated," aroused our suspicions.

The second seems to be an exaggeration. In the Authorized Version the word *times* is used for *hand,* for *counts,* for *foot,* for *day,* and is sometimes inserted, as in Daniel 3:19, where *seven ones,* or *units,* is rendered *one seven times* (AV). Here the addition of *times* practically makes the *one* superfluous. The terms *hands* (ten *hands* or ten*fold* in 1:20) and *one* (seven *ones* or seven *units* in 3:19) seem rather to be *units of measure,* as we use *hands* of the height of a horse. We cannot miss the point even if we do not know the size of these units. We should at least seek to distinguish these two phrases from one another, and from the oft-recurring *phom,* the usual word for *times,* as in 1 Chronicles 21:3 (AV): "the Lord make His people an hundred times so many more as they be..."

Daniel's service in Babylon covers the whole period of the dynasty of Nebuchadnezzar, including his son and his son's son, until the kingdom was taken by Cyrus. It was about seventy years. Most of the prophecies of Daniel are grouped at the beginning and end of this era.

THE METALLIC IMAGE

(DANIEL 2:1-49)

**2 ⁺In the second year ˃of Nebuchadnezzar's kingdom,
Nebuchadnezzar dreams dreams; ⁺agitated is his spirit
2 and his sleep is ᵇfleeing ⁷from⁰ him. ⁺Saying is the king to
call ˃ the sacred scribes and ˃ the magi and ˃ the enchanters
and ˃ the Chaldeans to tell ˃ the king his dreams. ⁺Then
3 they are coming and standing before the king. ⁺Saying is
the king to them, "A dream I dream, and agitated is my
spirit to know ˋthe dream."**

Before Daniel could have profited very much from his new instructors, his real test came. No doubt this was timed so as to make it doubly clear that his wisdom was from above, and was not due to the royal school of statecraft. The course was to be three years. It may be that Daniel was not even out of school in the second year of Nebuchadnezzar. In fact it seems that Daniel was not asked to take part in recovering the dream or giving its interpretation. It would be foolish to ask mere students, when their teachers could not solve the problem. It is marvellous to see how a mere lad, by God's help, could put to shame the combined wisdom of the wisest of mankind.

The time of this vision is most significant if we connect it with events in Judea. There also, at this same time, God revealed the fate of Israel and Judah and all the nations, through Jeremiah the prophet. But when it was read before the king he cut it up and burned it (Jer. 36:23). Let us note the marvellous contrast:

Israel's king, whose first duty it was to hearken to the words of Jehovah, imprisons His prophet and destroys His revelation. On the other hand, Nebuchadnezzar is so desirous of knowing what had been revealed to him that he was about to slay his own prophets because they could *not* give him God's revelation! This striking contrast shows what a reversal has taken place at this great crisis in human history. The eras of the nations have begun because Israel has rejected the word of Jehovah. It commences with a revelation direct to the head of the nations.

God's place of meeting His people was over the propitiatory. Above it He spoke with them, between the cherubim (Ex. 25:22). But when they were out of fellowship with Him, He sent them prophets, to speak to them, whether they would hear or not. But to the heads of other nations He spoke in the night, in their darkness, when they were unconscious, by means of dreams. Thus He spoke to Nebuchadnezzar. But his case was peculiar in this, that he had quite forgotten what it was. Yet it had made such a powerful impression on his spirit that he could not rest until he had its interpretation.

Nebuchadnezzar called four different classes of his advisers to help him in his dilemma. Just what function belonged to each one is none too clear, nor is it vital to an understanding of the matter. The point is that the wisdom of the world was incorporated in these men. They were regarded as the most capable for the purpose. The Authorized Version calls the first class *magicians*. As this term is used for the second class by the Septuagint, and it fits better there, connecting it with the same term in the Greek Scriptures, we will need to find another name for this first class. The Greek *epaoidous* suggests a writer of charms or incantations. The Hebrew stem (*gheret* or *chrt*) denotes a GRAVer, or *stylus*, as in Isaiah 8:1: "write on it with the *stylus* of a mortal." So we have chosen *sacred scribe*, the name by which Josephus calls them. Later, Daniel was put at their head and named "grandee of the sacred scribes" (4:9; 5:11). It does not seem right to make Daniel a *magician* in the modern acceptation of that term.

As the second and third names, *magi* (*magous*) and *enchanters* (*pharmakous*) were chosen independently, yet agree with the Septuagint and our standards for the Greek, we may be as close to the right expressions as English will allow. There were *astrologers* in those days, as in Isaiah 47:13. Perhaps they are kept out of this intentionally, as they were not supposed to derive their knowledge from dreams, but from the position of the stars. It would hardly be right to demand that they be called in on this matter. As to the Chaldeans, in the first place the name seems to refer to the land, as "Ur of the Chaldees" (Gen. 11:28), or the people, as "bands of the Chaldees" (AV, 2 Kings 24:2), but in Daniel it seems to refer to a limited few, in Babylon, whose learning ranked them with the king's advisers.

THE SYRIAC PORTION OF DANIEL

4 **+ Speaking are the Chaldeans to the king in Syriac, "O**
king, live for the eon! [sa]State the dream to your servants,
and we will disclose the interpretation."
5 **Answering is the king and saying to the Chaldeans,**
"The matter is ʼdepartingʼ from me. Should you not
be [c]making known to me the dream and its interpretation,
you shall be dismembered, and the confiscation
6 **of your houses shall be promulgated. + Should you**
disclose the dream and its interpretation ʼto me,ʼ gifts
and a reward and great esteem shall you receive[f]
before me. Only disclose the dream and its interpretation."
7 **They answer a second time and are saying, "The**
king will [sa]state the dream to his servants, +then the
interpretation will we disclose."

8 Answering is the king and saying, "I know ^{f}for
certain that you would gain time, forasmuch as you per-
9 ceive that the matter is ʼdepartingʼ from me. For, should
you not be ^{c}making the dream known to me, ^{it}there is
but one edict for you, $^{+}$as you will ʼconcoct° a lying and
corrupt matter to say before me, till ^{t} the times are alter-
ing. Only the dream ^{sa}state to me, and I shall know that
its interpretation you will disclose to me."
10 Answering are the Chaldeans before the king and
saying, "Actually no^{t} mortal on ˙earth ^{t} can ˃ disclose the
king's matter, forasmuch as any other king, grandee, $^{+}$or
authority does not ask a matter such as ˙this ˃of any sacred
11 scribe, $^{+}$or magus $^{+}$or Chaldean. $^{+}$ The matter that the
king is asking is ʼheavy and° extraordinary. $^{+}$ Actually no^{t}
other ^{t} will disclose it before the king, only the aluein
^{t}whose abode actually is not with ʼany° flesh."

2:4-11

The Chaldeans seem to be the mouthpiece of the wise men. They are the ones who carry on the dialogue with the king. They speak in Aramaic or Syriac, not Hebrew. In fact, the whole narrative, from the beginning of their speech to the close of the seventh chapter is in this Aramaic dialect. It has been suggested that this is in harmony with the contents of these portions of the prophecy. In general the Syriac portion deals with the history of the nations during Israel's subjection, while the Hebrew, especially at the end, is more concerned with Israel's affairs, and the restoration of the Kingdom. Other Syriac portions are found in Ezra (4:8-6:18; 7:12-26) and Jeremiah (10:11). The Syriac is commonly called "Chaldee" today.

The Rabbinic interpretation which is followed by the Authorized Version, "your houses shall be made a dunghill" presents serious difficulties. As a certain scholar has remarked, "who would suffer dunghills in a celebrated, much more, a royal city?" The great Babylon of which Nebuchadnezzar was so proud would be vastly vitiated by an accumulation of such noxious and unhealthful nuisances. Some modern versions have "public privy." The ancient translations, the Latin Vulgate and the various Greek versions do not hint at such a senseless judgment. Once the Vulgate has *publicabuntur, shall be confiscated* and once *vastetur, shall be plundered.* Theodotion's version, the accepted Greek rendering, has various forms of *diarpagê, plunder.* But the Septuagint has *taken over by the Crown,* which is the equivalent of *confiscate,* like the Vulgate. This seems by far the most sensible rendering as well as being in agreement with the circumstances and the context. It occurs in 2:5 and 3:29.

NEBUCHADNEZZAR'S ABSURD DEMAND

That God's hand is in man's preposterous acts as well as in his reasonable ones is clear from Nebuchadnezzar's request. Though he probably had no inkling of the real object God had in view, he acts just as the Deity would have him act. If Nebuchadnezzar had only told them what he had seen, these men could have invented some plausible explanation, and one more pleasing to the king than Daniel's, but there would have been no guarantee that *it came from God.* This fact must first be established. Hence He thus ordered the matter, so that these men themselves declared that Daniel's interpretation was divine, before they even heard it.

Another object God had in view was to teach the wise men the fatal inferiority of their wisdom and the fearful consequences of their failure, as well as His goodness in rescuing them from the fate their folly called for. Nebuchadnezzar did not merely ask them to do the impossible, but threatened them with a dire doom if they did not fulfill his wish. To be very sure, he offered great rewards. But how could they escape the loss of life and property? His threat was no idle one, we may be sure, and must have seemed the height of high-handed injustice. So they simply ignore the king's conditions and repeat their own. "The king will state the dream to his servants, then the interpretation will we disclose."

This evasion by the wise men only angers the king. He begins to be suspicious, and thinks that they are trying to take advantage of the fact that he has forgotten his dream. He accuses them of staving off the matter in hopes of a change in the situation. In matters such as this the East is far in advance of the West. To this very day such impossible problems are often left to be settled by time, and very often circumstances do alter sufficiently to remove the problem out of the way. In this case, Nebuchadnezzar might recollect his dream, or he might be called away, or even fall in battle. Time was their best ally. But Nebuchadnezzar, or rather God, would not let them counter His action and defeat His object by this subtle scheme. So the king insists on an answer, and that without delay.

The Chaldeans are finally forced to confess their ignorance. Yet, even in doing so, they make a momentous mistake. They still consider themselves the wisest of mortals, and boldly declare that there is no one on dry land who can give the answer the king requires. They reckon without God, which is the height of folly. Daniel himself acknowledged that he could never have given the dream or its interpretation by his own wisdom. But he also showed that it was within the power of a mortal to supply the king with a correct answer if God is with him and uses him. Here God is making foolish the wisdom of the wise by forcing them to a confession, and by making even that false because they do not recognize the living God.

But their wisdom fails them still more when they seek to turn the blame for their failure upon the king. Probably no one had ever asked so much of such men before, but it surely was well within the claims made by them.

Besides, if no one knows the answer but the gods, why not ask them? Here, too, they make an admission which is fatal to their pretentions. The gods do not abide with flesh, hence they cannot inquire of them. Not only is their own knowledge limited, but they have lost contact with the only true source of knowledge. This consideration should have been very salutary for the wise men.

THE DOOM OF THE WISE MEN AND DANIEL

12 **Wherefore the king is angry and has great wrath,**
13 **and says to destroy ˃ all the wise men of Babylon. ⁺Then**
the edict is issued ⁺to despatch ʼall° the wise men, and
they seek Daniel and ʼall° his partners to be despatched.
14 **ᵗThen Daniel replies with counsel and tact to Arioch,**
the grandee of the ᵗ ˙king's executioners, seeing that he
issues the edict to despatch ˃ the wise men of Babylon.
15 **He is responding and saying to Arioch, who has the**
king's authority, "Why is the edict ᶠ before the king
urgent?" Then Arioch ᶜmade the matter known to
16 **Daniel. ⁺Now Daniel goes ᵒⁿin and petitions ᶠ the king**
that he will give ˃ him a stated time ⁺ to disclose ʼall° the
interpretation to the king.
17 **Then Daniel departs to his house, and to Hananiah,**
Mishael and Azariah, his partners, he ᶜmakes ʼall° the
18 **matter known. ⁺ He ʼis charging them° to petition for**
compassions ᶠ before the Alue of the heavens ᵒⁿconcerning ˙this ˙secret; that Daniel and his partners not perish
with the remaining wise men of Babylon.

2:12-18

Now that it has been clearly established that God alone can disclose the dream, the next step is to bring this home with power to the hearts and consciences of all concerned. What a humiliating experience was this for the wise men! To be executed for their ignorance!

To be unable to allay the wrath of the king! That in which they excelled, fatally fails them! They were supposed to be able to help others out of their difficulties and dilemmas, and to advise the king. Now they could not even save themselves from his anger.

In the whole proceeding nothing seems so unreasonable and unfair as to include Daniel and his partners in the edict to despatch the wise men of Babylon. He may not have finished the three years' schooling. He had not been given an opportunity to solve the problem. He was about to be executed for the failure of others. But he does not become indignant, nor does he seek to exonerate himself from all blame, as most of us would be inclined to do. He uses *counsel* and *tact* when the grand executioner comes around. He said nothing that could give offense. He merely asks why the matter is so urgent. When he is in possession of the facts he simply puts in a petition, asking for an appointment when he could disclose the interpretation to the king, and thus gains the delay which he wished without asking for it.

Daniel knows better than the wise men that God alone was equal to the occasion, and he had wisdom enough to go to God, for he and his companions were the only ones who knew Him so that they could communicate with Him. So Daniel informs his friends of their dire danger, and they unite their petitions for compassion, first of all, that they may not perish with the rest. Their very lives were at stake, so that there would be no lack of fervency in their prayers.

DANIEL'S THANKSGIVING

19 **Then to Daniel in a vision that ˙night, the secret ʼof**
the king° is revealed. Then Daniel blesses ˃ the Alue of
20 **the heavens. Responding is Daniel and saying, "Blessed ˃**
be the name of Him Who is the Alue, from the eon and
unto the eon, for the wisdom and the mastery, ᵗthey are

21 **His.** $^{+}$**He** is **altering the eras and the stated times, causing**
kings to **pass away and causing kings to rise, granting**
·**wisdom to** the **wise and** ·**knowledge to** those **knowing**
22 **understanding. He** is **revealing the deep and the concealed**
things; **knowing what** is **in the darkness** $^{+}$**since**
23 **with Him** a ·**stream** of **light solves them. To Thee, Alue**
of my forefathers, am I acclaiming and lauding, that
·**wisdom and** ·**mastery Thou dost grant to me. And** ^{as}
now Thou dost ^{c}**make known** to **me that which we**
petition ^{f}**of Thee; for the king's matter Thou** hast ^{c}**made**
known to **us."**

2:19-23

As the case was urgent, the petition of Daniel and his partners was answered without delay. The secret is revealed to Daniel in a vision. *Then Daniel blesses the God of heaven.* Here is the firstfruit of God's action. No doubt it was soon followed by praise from the hearts of Daniel's companions. Later, this was followed by an acknowledgment on the part of Nebuchadnezzar (2:47). And may not the wise men, whose lives and property were saved, have echoed the king's acclamation? They had much more cause than he. Countless myriads of the saints, who have heard of Daniel's deliverance, including, we dare to hope, the reader of these lines, have praised the God of Daniel. And, in due time, when God's harvest is full ripe, all His creatures will follow the example of Daniel and bless the God of heaven (Phil. 2:11). Is it not wonderful to apprehend that the revelation of this era of the nations, in which we also live, is introduced by such a response? It reminds us of the opening words of Ephesians that inaugurate this secret administration, which bless the God and Father...Who blesses us.

Daniel's thanksgiving should be of special interest to us, for it is concerned with God's operation in the eras of the nations, the subject of Nebuchadnezzar's dream.

Daniel's prayer involves blessing upon Him, not in the next eon, when all Israel will praise Him in the Kingdom, but "from the eon and unto the eon," that is, in the present eon (between the preceding eon and the following one). It is the wisdom and might which He displays in this interval of Israel's subjection which was shown to Nebuchadnezzar and Daniel. During this period He *alters* the eras and stated times as at no other period in the world's history. Five of God's administrations have a place in the eras of the Gentiles. In order to reach the present pinnacle of grace God has frequently altered to a different era (Eph. 2:12).

If, in the midst of the confounding confusion of the present day, we are able to bless God for His wisdom and might, we also are blessed, for this knowledge alone can save us from the doubts engendered by the fearful futility of everything in the world around us. We cannot blame too severely those who see nothing but folly and weakness in human affairs, for they do not know that this also is an evidence of His wisdom and power, as is manifest from the sequel which He has foretold. The eras of the Gentiles are intended to show that *the nations, as well as Israel, are utter failures in government and religion,* so that their ultimate achievement must be smashed before a really righteous reign can be set up on the earth. God, in His wisdom and power, varies the forms and functions of human government so as to provide a full demonstration of human incapacity to rule apart from Him.

What other part of the world's history has seen so many kings pass away and so many new ones set up? God will not do this in the next eon, for there will be only one King of kings throughout its course. About a dozen kings, Nebuchadnezzar and his son, and his son's son, Cyrus and his successors, Alexander and his generals, are foretold in this book as rulers of the great world powers. Besides these have come the hundreds of other men who have headed the many nations which have passed across the stage of history since the days of Grecian supremacy.

Daniel himself little knew what *depths* of wisdom were *concealed* within the limits of the eras of the nations. That which was deep and concealed, which stirred his spirit at the time, was doubtless the vision which he had seen, which was too deep for the wise men and concealed from their view. We have much more cause to praise God, for He has revealed to us depths of grace and has disclosed to us secrets which were concealed even from Daniel. The secrets of the Kingdom, made known by our Lord (Matt. 13:11), and the secret, made known by Paul concerning the present administration of grace (Eph. 3:3), were absolutely hid from Daniel, even though they find fulfillment in the very period occupied by the metallic image.

The reason why God can reveal the deep and the concealed things is that His eyes penetrate the darkness. Recent advances in the knowledge of nature furnish good illustrations of this. By means of special light rays we are now able to see much that was once hidden from our scrutiny. From Him Who is light nothing can be concealed. The Authorized Version tells us that light *dwells* with Him. The Greek, Latin, and German translations say that light *is* with Him. But here the question is one of revelation, so *solve* seems supremely suitable. The Authorized Version has rendered this verb (*shreh* or *shra*) *loose* in Daniel 3:25; 5:6, and *dissolve* in Daniel 5:12, 16, so that *solve* is very near their own renderings elsewhere. Nowhere else do they translate it *dwell.*

Daniel's prayer takes the form of an ascription of praise to God, which wells up out of his heart spontaneously. It is all on a very high plane, worthy of the occasion. He makes no more requests. He hardly refers to the matter in hand, the revelation of the secret and the salvation of his life. Only at the close he adds a note of thanksgiving for the immediate benefits received. We ought to pray like this. Yes, we ought to ascend still higher in our dealings with the Deity. Our *requests* should be accompanied with thanksgiving (Phil. 4:6). We need not wait until they have been fulfilled, for we know that, even if they are denied, *that* is also a cause for thankfulness.

24 **Wherefore Daniel goes ^{on}in ^{on}unto Arioch, whom the king assigned to destroy ˃ ʼall° the wise men of Babylon. He departs and ^{thus} says to him, ˃ "The wise men of Babylon you must not destroy. ^{c}Bring me ^{on}in before the king, and the interpretation am I disclosing to the king."**
25 **Then Arioch, in a fluster, ^{c}brings ˃ Daniel ^{on}in before the king and ^{thus} says to him, ^{t} "I have found a ʼwise° master ^{f}of the sons of the deportation ^{t}of Judah who will ^{c}make known the interpretation to the king."**

2:24, 25

Daniel's first concern was to hinder the execution of the wise men, so he goes to the grand executioner and, in the exuberance of his spirit, actually takes it upon himself to reverse the king's commandment. Then he demands to be taken to the king, promising to disclose the interpretation to him, and thus save the wise men's lives as well as his own, and also fulfill the wishes of the king.

The grand executioner was much impressed, as well he might be. The prospect of slaughtering so many of the king's counsellors on such an outrageous charge may have been too much for even his nerves. The versions usually say that he brought Daniel before the king in haste, which, doubtless, was the case. But this same word (*b'hal* or *bel*) is rendered *trouble* most of the time (Dan. 4:5, 19, 19; 5:6, 10; 7:15, 28), and in these instances *haste* cannot be used. Nebuchadnezzar's vision did not *hasten* him (4:5). The word seems to denote a nervous agitation, induced by disturbing thoughts (5:6, 10), or visions (7:15).

But Arioch is not so flustered as to forget his obligations to himself. He must have been a seasoned courtier. *He* certainly had not done very much to *find* Daniel, unless it be to summon him to his execution! Yet he realizes that this is a rare opportunity to curry favor, not only with the king, but with the very men he was about to destroy. So he starts his report with that which seemed most important to him: "I have found..." There is no record that he profited by it. What a contrast to Daniel, who takes pains to deny that he is in anyway worthy of a reward!

Arioch did not fail to see that Daniel was worth cultivating. He might be given a high place if he succeeded in this matter. Daniel was very young at this time, and hardly what we would call a *man*. Yet here, perhaps for the first time, he is honored by the title of *master* (*g'var* or *gbr*). The adjective of this word is almost always rendered *mighty*. It is rendered *champion* in 1 Samuel 17:51, referring to Goliath.

26 **Responding is the king and saying to Daniel, whose**
ʼChaldaic° name is Belteshazzar, "Actually, can you˃
^{c}make known to me the dream which I perceive, and its
interpretation?"
27 **Answering is Daniel before the king and saying, "The**
secret which the king is asking, not the wise men, the
magi, the sacred scribes, nor the hieromancers can˃ dis-
28 **close to the king.^{bt} Actually, the Alue in the heavens**
reveals secrets, and He ^{c}makes known to ·king Nebu-
chadnezzar what^{t}˃ shall be in the latter ·days. ʼO king,
live for the eon!° Your dream, ⁺even the visions of your
head on your bed; it is ·this:
29 **"You, O ·king—your ruminations on your bed come up**
regarding ʼall°^{wt} that˃ shall be after ·this. ⁺ The Revealer

[30] **of ·secrets [c]makes known** to **you what that [>] shall be. And I—·this ·secret** is **revealed to me not ‘by wisdom** [t] **actually in me** more **[f]than any** other **of the living.** It is revealed **only [on]to** the **[sa]intent that the interpretation to the king be made known, and** that **you shall know** the **ruminations of your heart.**

2:26-30

What a contrast do we find in Daniel himself! When the king asks, "Can you make known...?" he takes advantage of this opening to belittle man's ability and to extol his God. He emphasizes the fact that the whole of the king's brain trust, of which he formed a part, could *not* disclose the secret. He did not go on to say that he alone of them all was in a position to do this. He had a perfect right to bring himself in as the mediator between the king and God. The absence of all reference to himself at this point is most delightful to see. The true mediator effaces himself. Besides, before Daniel had received his vision, God had already revealed the matter to Nebuchadnezzar direct, and he was only repeating and confirming what God previously had made known.

The *soothsayers* of the Authorized Version seem to be limited to *hieromancers,* that is, those who examine the victims of sacrifice and base their predictions on this. These are especially mentioned here because it should have been their duty to find the answer to Nebuchadnezzar's problem. It seems that he was accustomed to getting their advice in the graver affairs of life. The name comes from the stem *g'zar* or *gzr,* SEVER. It is used of the stone not *severed* by hands (2:34, 45). The *hieromancer* was called a SEVERer because he *severed* the parts of a sacrifice from one another. Symmachus, in his Greek translation, renders this name *thutas, sacrificers.* The Latin Vulgate has *aruspices, beholder of a slain victim.* This is precisely our *hieromancer.*

Nebuchadnezzar had made himself master of the world.

His conquests had taken up his thoughts, and engaged them with the present. Now that he has succeeded, however, his thoughts turn to the future. What will become of his vast kingdom after he is gone? What will be the course of empire among mankind? It is not likely that he realized the part he was playing in God's program. He probably took all the credit for his achievement, just as he did again, on a later occasion, even after he had received this revelation. God's purpose demanded that He make known to men beforehand what was to be, in order to reveal to them His own deity and their own creature impotence. Nebuchadnezzar, especially, needed this lesson, and, as he was the head of all, the secret was revealed to him under circumstances most earnest and impressive.

Daniel not only effaces himself by silence, but erases himself by a solemn and emphatic denial: "And I—this secret is revealed not by wisdom actually in me more than any other of the living." No courtier could have made this disclaimer. No one with an eye to his own interests would have ruined his own reputation by such a statement, lest he should lose the anticipated reward. And Daniel is right in his estimate of his part of this transaction. The dream and its interpretation should not be overshadowed by personal matters which do not affect them.

Before considering the special aspect of human dominion, as presented by the image, let us remind ourselves of God's earliest revelation concerning the rule of man, and the various spheres in which he will sway. At Adam's creation God said, "We will make humanity in Our image, according to Our likeness, and they shall sway over the *fish* of the sea, and the *flyers* of the heavens, and over the *beasts,* and over all the earth, and over every *crawler* that crawls on the earth" (Gen. 1:26). Here we have man's proper domain, that is not taken away from him (Gen. 9:2). These crowns adorn his brow throughout the eons and, so far as is revealed, will be his in the consummation, when he resumes his proper place of subjection to God.

The dominion of man over *man* (and over celestial creatures) is not included in the original proclamation. It did not begin until after the deluge (Gen. 9:4-6), and will fade away in the last two eons, when Christ will be nullifying all sovereignty and all authority and power, and by abdication becomes subject to His Father (1 Cor. 15:28).

God's saints are to judge, or rule, the world (1 Cor. 6:2); not only Israel on earth, but the ecclesia in the heavens. Man's attempts to rule are our university, in which we learn statecraft. Like Daniel, we are also in school. Yet we do not study under the wise men of Babylon, but have Daniel's prophecy as our textbook. In the exercise of our political functions among the celestials it will be a vast advantage to be well-grounded in the history of human misrule, and to understand the course of history, and the reason for *man's* failure. Let us not look upon these revelations as if they did not concern us personally, but are only for the terrestrial saints. The earth is the stage of the universe. Through us the heavens may learn and avoid the downward path to destruction. Our rule will not be a failure, because man's was, and we have learned not to trust in flesh but in God. The clearer our apprehension of God's dealings with the nations, the better we will be fitted to reign with Christ among the celestials (Eph. 2:6; 2 Tim. 2:12).

THE IMAGE AND ITS EXPLANATION

In order to assist us in our study and to guard against the injection of our own explanations, we will immediately follow each item of the vision by God's explanation, although this comes later in the chapter. This will assist in testing our Version also, for we must adopt that reading and rendering which brings the vision into harmony with the inspired explanation. This will prove of special help in later visions which, in the current versions, are hardly intelligible.

31 **“You, O ˙king, perceiving were you, and lo, one great**
image! ⁸This ¨image is grand, and its aspect excellent,
rising to ⁷your view,ʹ and the appearance ⁷of the image°
32 **is terrifying you. ⁱᵗ The image’s head ᵗ is good gold, its**
⁼chest and its arms ᵗ are silver, its ⁻belly and its thighs ᵗ
33 **are copper, its legs ᵗ are iron, its feet, ⁷part° ᶠof them ᵗ are**
iron, and ⁷part° ᶠof them ᵗ are clay.

2:31-33

EXPLANATION

37 **“You, O ˙king, are king of ˙kings, seeing that the Alue**
of the heavens grants a ˙safeguarded ˙kingdom to you,
38 **and ˙might ⁷and ˙honor° and ˙esteem. ⁺ In every place**
ᵗwhere the sons of ˙mortals are abiding, the animal of the
field, ⁺ the flyer of the heavens, ⁷and the fish of the sea,°
He grants into your hand. ⁺ He ᶜgives you authority ‘over
them all. You are ⁱᵗ the head that is ˙gold.
39 **“⁺ In your place shall arise another kingdom of the**
earth, ⁷inferior° ᶠto you, ⁷that is ˙silver°; and another king-
dom, the third, that is ˙copper, ᵗ shall have authority in all
the earth.
40 **“⁺ The fourth kingdom shall be mighty as ¨iron, foras-**
much as ¨iron is pulverizing and overcoming ˙all. ⁺ As
¨iron that smashes, all these shall it pulverize and smash.
41 **“⁺ Seeing that you perceived the feet and ˙toes, ⁷part°**
ᶠof them ᵗof potter’s clay, and ⁷part° ᶠof them of iron: the
kingdom shall be composite. And ᶠ the stability ᵗ of ¨iron
˃ will be in it, forasmuch as you perceived the iron mixed
42 **‘with the muddy clay. And the toes of the feet, ⁷part° ᶠof**
them of iron and ⁷part° ᶠof them of clay: ᶠat the end, the
kingdom shall be mighty, ⁺yet ⁷part° ᶠof it shall be frail.

[43] **Seeing that you perceived the iron mixed** ^{t}**with** ˙**muddy clay:** thus **mixing** ^{t}**with** '**wealth**' is ^{t} the **armed force of the mortal.** $^{+}$**Yet** ^{t}**with** '**wealth**' it is **not clinging,** ˙**this** one **with** ˙**that** one, $^{ha!}$**even as** ^{t} ˙**iron mixes not with** ˙**clay.**

2:37-43

God is going to rule the world through the *Man* Whom He has chosen. He will put all beneath the feet of *mankind* (Psa. 8:6). All of this was to have been and will be fulfilled on earth through His chosen nation, Israel, and their Messiah, the *Man* Christ Jesus. Now that that nation has demonstrated its utter inability to rule even itself, not to mention the world, God turns to the other nations, so that they, also, may demonstrate the impotence of their strength. Only thus can the race learn to distrust itself and appreciate the beneficence of the rule which will be theirs in the eons of the eons. How fitting, then, that the rule of the Gentiles should be symbolized by the image of a man! This colossal figure is the ideal for which man is striving: *good government without God.*

To us, as men, the vast empires of the past and the great governments of the present make a most imposing impression of magnifical grandeur. Their power and pomp fill us with awe. All this seems to be suggested in the enormous image of Nebuchadnezzar's dream. It was grand, of excellent aspect, and even terrifying. Nothing else could set forth so well a world's-eye view of human government during the eras of the Gentiles. Later, when Daniel got a saint's-eye view of some of these kingdoms, they were no longer human, but beasts (7:3). Even in the king's dream itself the divine element enters at the end, when a stone, which is not as strong as any of the metals, smashes them to powder, so that the wind blows them away. That is God's evaluation. But the image pictures man's opinion.

THE HEAD OF GOLD

The ideal government of the earth seems to be such as will obtain in the eons of the eons, when Christ will be King of kings and Lord of lords (Rev. 11:15; 19:16). His power will be absolute and unlimited, and include the entire creation. First of all, the nations are given a kingdom of this kind, a golden government, where the form is satisfactory, but the functioning a failure. Nebuchadnezzar did not remove all other kings, but set his throne above them, so that he literally was a king of kings, even as Christ in the coming eons (Luke 1:33). But he had never learned to humble himself or give the glory to God. His power was not directed by righteousness.

There are only three kingdoms in the past that had authority over all the earth, Babylon, Medo-Persia, and Greece. These are definitely named (8:20, 21). The Roman empire *claimed* jurisdiction of the entire inhabited earth (Luke 2:1), but Satan knew better than that, for he did not offer our Lord the headship of the Roman empire, the place of Cæsar, but *all the kingdoms* of the earth (Matt. 4:8). There were many outside the boundaries of Rome. Parts of the British Isles, most of Germany and all of the vast territories north and east of the empire successfully resisted the Roman army. Only the three worldwide empires, namely Babylon, Medo-Persia, and Greece, find a place in the image in the past, and only such kingdoms are represented for the future. The Kingdom of Christ will fill the whole earth. So will the fourth kingdom, the composite state of the end time. All lesser governments are ignored.

The second, the silver kingdom, the Medo-Persian empire, is said to be *inferior* to Babylon. This is the divine commentary on the significance of the metals. Gold is superior to silver, silver is more esteemed than copper, and copper is more valuable than iron, while iron is better than clay. According to this, *human government is steadily deteriorating, instead of advancing,* as we are asked to believe. Perhaps we would be able to grasp this better if it were stated otherwise. When has there been more general dissatisfaction with existing governments than now? When has there been more emergency legislation, more cry for reform, more taxes than in these last days? When has there been a greater variety of governments and more disagreement as to which form is best? After more than two millennia, the nations are further from the ideal than when they started. We have descended from gold to iron-clay.

In *strength,* however, the inferior forms excel the superior. The silver conquered the gold, the copper the silver, and the iron will be the strongest of all. In military power there has been an *advance.* The two horns of Medo-Persia destroyed Babylon. The one horn of Greece broke these (8:3-7). Perhaps this can be seen best when we consider that, from now on, nation shall rise against nation (Matt. 24:7). They do not merely send armies against each other. There is almost total mobilization of manpower and of all other resources. As they have not enough wealth to pay for their armaments, the future is mortgaged to provide the instruments of destruction. Yet the admixture of muddy clay makes the iron kingdom fragile at its close.

The different kingdoms are marked by metals, rather than members of the human body. All of the head is gold, hence represents Babylon. The chest and arms are silver, for Medo-Persia. The belly and thighs, extending from the hip to the knee, are of copper, for Greece. The legs and feet are of iron for the last of these empires. The clay is only an admixture at its end, and represents no separate kingdom. The image of a man is only a figure, and must be limited in its application to the explanation. There is no significance in the fact that the head has two eyes and ears, or the chest two arms, the belly two thighs; or in fact that there are two legs and two feet in the last kingdoms. There were two hands with fingers of silver, as well as two feet with toes of iron and clay, but they do not mean anything. The feet and toes, however, were different in their composition, containing clay as well as iron. At its close the silver kingdom did not change in character. But at the end of the iron kingdom, represented by the legs and feet, it will become frail (2:42). It remains the same kingdom as the legs, for it still is debased iron. Had the feet been all clay, there would have been a fifth kingdom. The feet and toes are the last phase of the iron kingdom.

The fact that Rome, during the latter part of its history, was divided into two kingdoms, with emperors at Constantinople as well as at Rome, while it may seem to agree with the image in a superficial way, is proof sufficient that it is *not* the iron kingdom, since the division begins with the thighs of copper. In the image, the legs were never united. Rome was one empire about a thousand years, then two for about a hundred, after which it was one again for a short period. To correspond, the image should have had only one leg, with two feet, partly united. The members of the image do not describe these kingdoms or their history. Moreover, all other accounts of the final empire make it one to the very end. There are not two antichrists, or horns, or governors, or kings of the north. There are not two distinct metals in the image. The legs represent *one* empire of iron, as the thighs represented one of copper, under Alexander.

THE CLAY ADMIXTURE

But, at the end, the strength of the iron will be greatly weakened by an admixture of clay. *Who are represented by the clay?* The usual explanation is *they*—"*they* come to be mixed with the seed of mortals" (2:43)—but who is this *they?* The suggestion has been made that *they* refers to the *toes,* but this yields no light, and brings in confusion. The toes themselves are composed of iron and clay. Besides, both *toes* and *feet* are *fem-*

inine in Aramaic, and the *they* is *masculine,* so it is not likely that *they* refers to either. According to the usual renderings, the Aramaic or Chaldee reads as follows: *being-mixed to-become-them* (*masculine*) or simply *they are becoming mixed.*

It must be acknowledged that neither *they* nor *them* gives a sure clue to the identity of the *clay.* If Daniel were speaking to a member of the holy nation we might infer that he referred to them. But how could Nebuchadnezzar draw such a conclusion? He had no such knowledge of the Scriptures as we have, nor did he give Israel the place which God does, and we seek to do. If there is any other translation possible it should at least receive consideration, and be compared with the truth as revealed elsewhere in the Scriptures.

We therefore commend the following rendering to the kind consideration of lovers of God's Word: ''Seeing that you perceived the iron mixed with muddy clay: thus mixing with *wealth* is the *armed force* of the mortal. Yet with *wealth* it is not clinging, this one with that one, even as iron mixes not with clay.'' The italicized words show the changes, *wealth* for *they,* and *armed force* for *seed.* Here is a scripture of extraordinary importance, yet we have seen nothing really satisfactory, so we feel we may be permitted to suggest the foregoing rendering which may not appeal at first, but which fits into the picture of the end time as no other that we have considered.

The Aramaic word *l-eun,* which may be rendered literally *to-become-them,* is practically ignored in the ordinary versions. The letters *eun* also stand for the word *wealth* in *Hebrew.* In Psalm 112:3 we have it: *Wealth* and riches are in his house. Proverbs 10:15 reads: The *wealth* of the rich is his strong town. So also Proverbs 19:4: *Wealth* will add many associates. Unless the word *wealth* occurs in this passage (Dan. 2:43), it does not occur at all in the few chapters of Aramaic or Chaldee which are all we have in the whole of the Scriptures.

An ancient scholar has said, "In truth we even now find that of all languages the Chaldee or Syrian differs the least from the Hebrew, so that it is rather to be deemed a dialect of varied pronunciation than a different language." Many of the words in Syriac are exactly the same as in Hebrew. It seems certain that the Hebrew *hohn* or *eun, wealth,* was either a Chaldee word, or that it would be understood by Nebuchadnezzar from his acquaintance with the Hebrew. In the text of Daniel, the two occurrences of this word are enclosed within superior question marks so as to indicate that the English rendering is a conjecture (ʼwealthʼ). To the eye, the two occurrences in Daniel 2:43 and the one in Proverbs 28:22 are exactly the same, except the uninspired vowel signs, added by the Jews much later.

It is easy to see how this translation could be lost in the period before the Septuagint was made. The idea that wealth should weaken a great empire might appear too fantastic to gain credence in those days. Without the evidence before us in the world today we also might find it difficult to entertain. The evidence of later revelation should have suggested the new reading, but this does not seem to have had much effect on the translation of Daniel. We hope to employ the resplendent light of God's later unfoldings to illuminate these dark corners much more than has hitherto been done.

The word *armed force,* in Hebrew, comes from the stem *zro,* sow, or, as a noun, *seed* or *arm* (*zahraʻ*, *zehraʻ*, *zrohaʻ*). It is supposed that the *arm* got its name from its use in sowing seed. It is called the *sower.* In a figurative sense the *arm* is often used for *force* in Hebrew as in English, as *arm*ed, to *arm, army*. In Daniel we have rendered *arms* by *armed forces* in 11:15, 22, 31. The *u* which makes the difference between *seed* (*zro* or *zehraʻ*) and *arm* (*zruo* or *zrohaʻ*) is omitted so often in our present texts, because it has been replaced by vowel signs, that its insertion, in place of the vowel sign for *a* (in *z'ra'*), is only one of thousands of similar cases, where the text is "defective."

But one letter may need changing. Chaldee spells *sow* and *seed* just like Hebrew. But most manuscripts spell *arm* with a *d* in place of a *z—dro* (*d'rah'*) instead of *zruo,* in the only occurrence elsewhere (2:32). On the other hand one manuscript spells it with a *d* in this passage (2:43). It looks like the spelling was not very stable, and a Hebrew writing Chaldee might easily spell it his way, just as we spell some English words differently on the western side of the Atlantic. We would prefer not to change any letter in the text, but we may make this change in order to make our spelling uniform.

Now comes the real test. The text itself presents no serious difficulties. But is it in harmony with other passages of Scripture? Does it agree with the facts of the world about us? Does it fit into its context? Could Nebuchadnezzar understand it without further explanation? Does it add a vital element to our knowledge of the time of the end? To all these questions the proposed rendering seems to call for a favorable reply. Wealth is becoming a controlling factor in world politics to an increasing and alarming extent in the last few decades, and promises to take an even more prominent place in the future. Money rules as never before in the history of the world. It seems more potent than the will of the people, and forces even the strongest rulers to take it into account.

"Come now, you rich, lament, howling for your wretchedness which is coming on you! Your riches have rotted and your garments have become food for moths. Your gold and silver corrode and their venom will be for a testimony against you, and the venom will be eating your flesh as fire. You hoard in the last days" (Jas. 5:1-3). Here we have evidence from God's Word that some of the sons of Jacob, the twelve tribes to which

James wrote, will have immense wealth *in the last days.*

But what has the wealth of the Jews to do with the government of the end? In the Revelation of Jesus Christ this matter is further developed. There we find that Babylon, the very place where Daniel is speaking, the center of world dominion, as a city *will have a kingdom OVER the kings of the earth* (Rev. 17:18). This is not the kingdom of the antichrist, the last great monarch of the world, but is the seat of the false woman, apostate Israel, in the most luxurious metropolis this world has ever seen, and from it, by means of her wealth, she will dictate to the rulers of the whole earth. The governments of earth will be her debtors, and *beneath* her, and subject to her dictation. It is *wealth* that will weaken the iron of the last great world power.

I suppose that there are greater accumulations of wealth today than ever before, and these are so vitally affected by legislation that business has been forced to go into politics. Thus we have lobbying, campaign contributions and other devices by means of which wealth seeks to control government for its own ends. In many lands we have the acquisition of wealth by political influence, by party membership, the use of public office to obtain fees, contracts, pay for work which is not performed. In many cases the salary of an official does not cover the expense of an election, and he may be forced to reimburse himself by other means.

So it has come about in these last days that government is so mixed with gain in many lands, due to the character of modern civilization, that its great strength is nullified. Just as the private interests of a lower official may be satisfied at the expense of the taxpayers and lead to an uneconomical and inefficient administration, so the larger concerns of the state may be sacrificed to satisfy the greed of great magnates. The interests of wealth may be quite contrary to those of the state. If so, it could be the source of much weakness. Most of us will recall many instances where the "government" has been mulcted of millions.

It is in the field of international affairs, however, that we must look for the greatest development of this condition. When it comes to its full fruition, in the false woman of Babylon, we have the word of God for it that her kingdom will be *over* the other kingdoms. Her interests and those of the nations will by no means be identical. She will be able to weaken the iron by her wealth.

THE KINGDOM OF THE HEAVENS

34 You were perceiving till [t] a stone severs itself, that is, not
‘by hands, and it collides ›with the image [on]at its feet that
35 were of ˙iron and ˙clay, and pulverizes them. ‘Then
pulverized, as one, are the iron, the clay, the copper, the
silver, and the gold, and they are as chaff from summer
threshing sites, and the wind lifts them up, and no[t] place
at all is found for them. And the stone that collides
›with the image becomes› a vast mountain range, and
fills all the earth.
36 "˙This is the dream, and its interpretation will we
[sa]state before the king.

2:34-36

EXPLANATION

44 "+ In their days, that is, of these ˙kings, the Alue of the heavens will set up a kingdom that for the eons shall not come to harm. + His kingdom shall not be left to another people. It will pulverize and terminate all these kingdoms, and it shall be confirmed for the eons.

45 "Forasmuch as you perceived that a stone severs itself from a ˙mountain range, that is, not ‘by hands, and it pulverizes the iron, the copper, the clay, the silver, and the gold, the great Alue [c]makes known to the king what [t]

˃ shall ^{be}occur after ˙this. $^{+}$Certain is the dream and faithful its interpretation." *2:44, 45*

Near has come the Kingdom of the heavens! (Matt. 4:17). Such was the burden of our Lord's heralding to the nation of Israel. What kingdom was this? The only clue His hearers would have is Daniel's declaration to Nebuchadnezzar: *the God of the heavens will set up a Kingdom.* What Daniel reveals concerning this Kingdom is of the greatest consequence to an understanding of our Lord's ministry and of the times in which we live. What kind of a kingdom is it? How does it come? How could it be near in our Lord's lifetime? When will it come?

THE PULVERIZING STONE

That this Kingdom is not Christianity is abundantly clear from the way in which it is set up. Without a human hand, it falls as a stone upon the final phase of government among the nations and pulverizes all four kingdoms so fine that the wind whisks them away. And immediately the new Kingdom spreads over the whole earth. The believer *today* must be subject to the superior authorities (Rom. 13:1): he has no right to rule for he is not in this Kingdom. No such kingdom has yet come. It is not brought in by a gradual process of education and sanitation, but by the sudden, violent destruction of the political regime at the time of the end. The nations will no longer rule in defiance of God to their own hurt, but God will rule the nations for their blessing.

The striking contrast between the metals of the image and the stone may not be without significance. The metal is artificial, the product of human effort. The stone is natural, made by God. Each part of the image was succeeded by a stronger metal, but the whole is destroyed by this stone. This may point out where the strength of the Kingdom lies. It will not be safeguarded by vast iron monsters. Its decrees will not be enforced by an appeal to armies. Rather, the great King will have control of the powers of nature. He will shake the earth, if necessary, or send His clouds with hail, or, more potent still, withhold the rain from those who would resist His mandate. This will be unutterably more effective than a clash of arms.

WHEN THE KINGDOM COMES

The *absolute* date for the setting up of this Kingdom has not been revealed, but the *relative* time is clear. It cannot come until the first four kingdoms have passed away. After Babylon's headship, seventy sevens of years must elapse before the Kingdom can come. Sixty-nine of these were fulfilled in our Lord's lifetime. This is why He heralded the Kingdom as *near*. So it was—relatively. But He prefixed His heralding by one condition, *"Repent!"* Humanly speaking, had the nation repented, the Kingdom would have come not long thereafter.

If we firmly *believe* that the Kingdom was near when our Lord heralded it, this will save us from many false paths and futile deductions. We will not look for chronological indications in Daniel or any other prophet which bring its date down much later than this, and by no means down to our own day. That it has not come yet does not disprove this any more than the failure of Israel at Kadesh Barnea proves that they were not near the land of promise. Our Lord said it was *near*, and He understood chronology as no one else. The prophetic periods, as before revealed, were nearly fulfilled, and should never have been stretched and manipulated so as to cover the thousands of years since then. Thousands of calculations throughout the centuries since have failed to fulfill the false hopes they have raised, and have done untold harm to the believers and direly discredited God's Word. Let us *believe* that the eras foretold in the prophets were about fulfilled as our Lord averred.

The attractive suggestion that the Kingdom will come after six thousand years is also shown to be unscriptural by this fact. Were this the case our Lord would not have heralded it as *near,* for some five thousand years had elapsed since Adam. Since comparing the whole of the Hebrew text of the book of Genesis with its Greek translation (which goes back to a Hebrew text a thousand years older) we have come to accept almost all of its additions and alterations. They commend themselves to everyone who examines them. In the Greek the age of the patriarchs, when their sons were born, is nearly always a hundred years greater than in the Hebrew and our English versions. Consequently the time from Adam to Christ is at least a thousand years more, probably about *five and a half* rather than *four* thousand. According to this we are in the middle of the *eighth* rather than near the end of the *sixth* thousand; hence we must be past the millennium!

Imminence and *ignorance* are the words to describe all that follows the break in the sequence of events after the rejection of our Lord's ministry. When they supposed that the Kingdom of God was about to loom up instantly, He told them the parable of the nobleman, who went into a far country to obtain a kingdom and to return (Luke 19:11-27). He told His disciples what would be the signs of His return—the abomination of desolation, the great affliction, false christs, and false prophets who will show signs and miracles, the darkening of the sun and the moon just preceding His presence. He told them that these were so near that all these things should occur to the generation to which He spoke. Yet He warned them they were *not aware* when the era is, and no one, except the Father, was aware of the day or the hour (Mark 13:14-33). They were left alert, watching the world about them for indications of His return.

The signs are divided into three classes: the beginning of birth pangs, the great affliction, and the marvels immediately preceding His coming. First, there are deceivers and the battles and tidings of battles, but the disciples were warned that these are only preliminary. Nation will be roused against nation and kingdom against kingdom, accompanied by earthquakes and famines and disturbances. These are the beginnings. Along with them will come a persecution of our Lord's Jewish disciples, who will then represent Him on the earth, after the present ecclesia is gone. The great affliction will not come to them, however, until the abomination of desolation is set up. Then, when they need it most, signs will abound until the Son of Mankind Himself comes with power and great glory.

Watch is the word for the Circumcision. After telling them the signs of His advent, He added, *"Be watching* then, for *you are not aware* on what day your Lord is coming" (Matt. 24:42). Then He compared His absence with that of a man travelling. In those days the return date of a long journey could not be fixed beforehand, as travelling was very uncertain. So He exhorts them to *watch,* as they were not aware of the day or the hour (Matt. 25:13). The limitation to the *day* and the *hour* is striking, for, if they watch carefully, it may be possible for them, after the signs once make their appearance, to calculate the year and the month, if not closer. But they will not be able to do this until the last period in Daniel's prophecy (12:1-4), in which the signs mentioned by our Lord are found. This is true only of the Circumcision.

To be sure, there are movements or trends in the world today which seem to point in the direction of these signs, and fill us with hope and anticipation, not only that the Kingdom is near, but that our deliverance is nearer, for we must be out of the way when God's indignation sweeps over the earth. But the actual signs are not for us and cannot occur so long as we are on the scene. The persecution of Israel is no sign, for that has continued since they have rejected their Messiah. Wars are no sign, for these have raged again and again among the nations. Even earthquakes and famines and disturbances are no sign, since the earth is seldom without them. It is the relation of these things to our Lord's Jewish disciples at the time of the end which will make them signals of the approaching Kingdom. All that we can expect to see is the trend of things among the nations, but especially among the Jews, for the presence of signs would indicate that we had missed our upward call.

Waiting for the Lord is the word for believers today. In the earliest intimation of our expectation Paul speaks of the believers of the nations who turn back to God from idols . . . to be *waiting for* His Son out of the heavens (1 Thess. 1:9, 10). It is not *watching,* but *waiting.* It is not *signs,* but His *Son.* Many marvelous signs will precede the Kingdom, but there are none which precede the coming of His Son. As Paul wrote to the Romans, we were saved to expectation, yet expectation, being observed, is not expectation. We are expecting what we are *not observing,* and *awaiting* it with endurance (Rom. 8:24, 25). There is no *watching* of visible signs, but blind confidence. Besides, we are *awaiting* the sonship, the deliverance of our bodies. We find no symptoms in our flesh of that which awaits us, but we groan and bear it in anticipation of the future.

We are even *awaiting* the events for which the Circumcision are watching—the unveiling of our Lord, Jesus Christ (1 Cor. 1:7). This seems to be a clear intimation that the signs and portents that accompany His unveiling will not occur during our days, and that our expectation will be fulfilled before they take place. Otherwise we would change from waiting to watching. This attitude did not change after Paul revealed the present secret administration. In the very highest epistle devoted to our present walk he tells us that our realm is inherent in the heavens, out of which we are *awaiting* a *Saviour* also, Who will transfigure the body of our humiliation to conform it to His body glorious (Phil. 3:20, 21). There are no outward indications that such a marvelous change awaits our mortal frame. We cannot watch for signs of this event, for none are given. Faith, unsupported, unaided, unadulterated *faith* is the only intimation that is given of this grand and glorious expectation.

In this light we can see how this precious expectation has been a power in the lives of the believers from Paul's day until the present. Those who *watched for signs* to precede His presence during all these many centuries missed its power, for the only signs they could have seen would be deceptive and disappointing, just as the dates that have been set and have caused so much harm, not only in the lives of the believers, but in their testimony to the world, which ridicules the faith and derides God's Word because His people have *watched* events and calculated years instead of *awaiting* the Saviour at all times.

For those who *awaited* Him there is no disappointment. Throughout their life of faith this blessed expectation has been a power and a consolation second to none, and, in their experience, it will crown their lives in the very moment of their deepest need and direst distress. For even though they die, they will know nothing of the time until He returns, and it will seem to them that the object of all their longing will be fulfilled just as they are about to enter the portals of death. Practically, He comes to all His own as soon as this life is past, and thus fulfills their hopes and longings.

Peter also made it plain that the Kingdom was near when he heralded it to the nation of Israel, after our Lord's crucifixion. He also insisted on repentance. He said, "Repent, then, and turn about for the erasure of your sins, so that seasons of refreshing should be coming from the face of the Lord, and He should dispatch the One fixed upon before for you, Christ Jesus, Whom heaven must indeed receive until the times of restoration of all which God speaks through the mouth of His holy prophets, who are from the eon'' (Acts 3:19-21). But they did not repent. Throughout the record of Acts, both in the land and among the dispersion, they reject the message, so that the Kingdom, humanly speaking, receded during the era of the Acts, until the very end, when, for the third time Isaiah 6:9, 10 is applied to them (Acts 28:26, 27) and the *salvation* of God was sent to the other nations, even as the *kingdom* was transferred to the nations in Nebuchadnezzar's day.

Our Lord, when quoting Isaiah's solemn words, making their hearts stout and their ears heavy, revealed certain secrets concerning the Kingdom which, of course, are not to be found in Daniel, but which affect the absolute time of its arrival (Matt. 13). Instead of presenting Himself as a Reaper, as He will be just before the Kingdom comes (Rev. 14:14-16), our Lord calls Himself a Sower. In His parables He predicts the course of the Kingdom heralding, based on its rejection by Israel and their callous condition. All is postponed until the darnel, the hypocrites, are culled out at the conclusion of the eon (Matt. 13:39). Israel rejected Jehovah (Isa. 6:9, 10), our Lord (Matt. 13:14, 15), and the spirit's testimony through His apostles (Acts 28: 26, 27), so now, once more, through their callousness, the Kingdom waits until the great secrets concerning Christ's celestial headship and His gracious work among the nations has been fulfilled. All of this was hid from Daniel. We must shut our eyes to it in reading his prophecy.

Positively, the exact date of the advent of the Kingdom may not be known until just three and a half years before it comes. When the great governor of the end time receives universal power from the hands of Satan, and he stops the worship of Jehovah in Jerusalem, then all may be certain that, in forty-two months, the God of the heavens will destroy his realm, and cast him into the fiery lake, and set up the Kingdom so long foretold. True, just seven years before, the Antichrist enters into a covenant with His people, and *this* may be taken as the earliest actual date from which to reckon the time of Christ's appearing. Before this all time is relative, not absolute. It depends on events which cannot, in the nature of things, be divulged without disturbing or counteracting the object God has in view.

For the faithful Israelite in the fearful days of the final affliction our Lord gives many signs to encourage and sustain him. There will be false christs and battles and famines and pestilence, as figured by the four horsemen (Matt. 24; Rev. 6:1-8). When Jerusalem is surrounded with encampments (Luke 21:20), when the abomination of desolation is set up, then they will know that the worst lies just ahead, but the best is not far off. At the beginning of these occurrences He bids them unbend and lift up their heads, because their deliverance is near (Luke 21:28). After the seven seals have been broken and the six trumpets blown, and the two woes have occurred, comes the last of all. The Kingdom is proclaimed (Rev. 11:15). *"The Kingdom of this world became our Lord's and His Christ's, and He shall be reigning for the eons of the eons! Amen!"*

No wonder the twenty-four elders fall on their faces and worship God! In anticipation of that mighty event, even though it is concerned primarily with the earth and Israel, not with us and our celestial allotment, and is not in full harmony with the spirit of grace which is ours in Christ Jesus, we would say *Amen!* to their paean of praise, as they say: "We are thanking Thee, Lord God Almighty, Who art and Who wast, for *Thou hast taken Thy great power and dost reign.* And the nations are angered, and Thy indignation came, and the era for the dead to be judged, and to give their wages to Thy slaves the prophets, and to the saints, and to those fearing Thy name, the small and the great, and to blight those who are blighting the earth" (Rev. 11:17, 18). The stone that struck the image becomes a grand mountain, and fills all the earth!

Relatively, when we see the rise of wealth as a world power, take a place *above* the political authorities, then we are approaching the era of the end. *That is the case today!* The Kingdom cannot be far away according to this sign. And every tendency to worldwide unity, every league of nations, even though a failure, shows the way in which the wind is blowing. When, at last, there is another kingdom like Babylon, Medo-Persia, and Greece, which will dominate the whole world, with a king of kings at its head, then, in the days of these kings, the Kingdom will come.

The Kingdom of the heavens, while it is a kingdom in the same sense as Babylon, Medo-Persia, and Greece were kingdoms, differs from them most blessedly in four particulars. They did not last, and each had to transfer its power to another people, so was not the last of the kingdoms, and none lasted for the eon. But the Kingdom of the heavens will not come to harm for the eon. It will not be left to another people. It terminates the nations' rule, and it is for the eon.

Babylon fell before Medo-Persia, Medo-Persia before Greece, and Greece before others. Even the iron kingdom, with all the rest, will be pulverized by the stone. But the Kingdom of the heavens will not come to harm. True, at the end of the Kingdom eon there will be a mighty rebellion, led by Satan himself, which actually surrounds the beloved city. Such a host could easily have overthrown one of the previous world kingdoms, especially as the Kingdom of the heavens has no army and the holy city has no defenses at all. No force is needed, for the powers of nature are at the command of the King. He will withhold the downpour if compulsion is necessary (Zech. 14:17). When Gog and Magog are mobilized against Jerusalem, fire descends from heaven and devours them (Rev. 20:8, 9). No harm can come to such a kingdom!

The Babylonians had to yield to the Medo-Persians, and they were replaced by the Greeks. The worldwide rule of the nations will be in the hands of four different peoples, the inferior always replacing the superior. No such succession can occur in the Kingdom of the heavens. From the time of Abraham and Israel one nation has been before God for the purpose of blessing all the nations of the earth. Notwithstanding the fact that they failed in the past, God's purpose must be carried out. The Kingdom was taken from them, but it will be given to a new nation, a renascence, which will bring forth the fruits of this Kingdom (Matt. 21:43). When all sovereignty and authority and power is nullified at the consummation (AV, the end), the Kingdom is not handed over to any creature, but reverts to God the Father, Who is the Source of all rule (1 Cor. 15:24-28).

None of the previous kingdoms *pulverized* its precursor. The Authorized Version always renders this word *break in pieces*. As they use *break* for over twenty Hebrew words and *break in pieces* for five, we must not expect to learn anything very exact from their renderings. This very passage shows that *break in pieces* is hardly strong enough. Should we break in pieces an image made of gold and silver and copper and iron there would be little likelihood that the wind would blow the pieces away. Gold is very heavy, so that small particles are not easily disturbed by the air unless they are very minute or very thin. The image is *broken into pieces,* or *pulverized* into specks so small that they are gone with the wind. As the psalmist says (2:9):

> **Thou shalt smash them with a club of iron:**
> **As a potter's vessel shalt Thou shatter them.**

The kingdoms of the nations do not differ in the great essentials. They are all based on physical force. In none of them would the laws of the Kingdom be practicable. They do not love their enemies or do good to their persecutors. The Kingdom code is laid down by our Lord in the sermon on the mount (Matt. 5-7). It is clear that every vestige of our present code must be swept away before it can be made the constitution of the world. When Medo-Persia followed Babylon no great change in the basic administration of the empire was made. And so with Greece. But when the Kingdom of the heavens comes it completely pulverizes all of the fundamentals of human rule hitherto, and places the relations of man to man on an entirely new basis.

But the form of this Kingdom is not final. Therefore Daniel speaks of it as lasting *for the eons,* not *forever.* For the first thousand years it will be a Melchizedek rule, with Christ as a Priest upon His throne, and a temple with many priests, who mediate between the Deity and mankind. Death will still be in operation, and a multitude as the sands of the sea will be deceived and rise against it at its end. Beyond, all is obscure in Daniel. But now we know that the priesthood (which is also mistakenly made "forever") vanishes in the next phase of the Kingdom, in the new earth, which has no temple (Rev. 21:22), because God Himself will tabernacle with mankind (Rev. 21:3). Priesthood is a sign of imperfection, of distance from the Deity. When He comes near it must vanish.

Rule by intermediaries, lords or kings, is also a sign of insubordination which can never find place in a perfected universe, when God is All in all. For that reason rule also retires after the eon of the eons, on the new earth. Then the Kingdom takes its final form. God's beloved Son has brought all creation into subjection to Him, and then, when all else is subject, subjects Himself, leaving no creature in all the universe that really needs the iron club. Thus it is that the Kingdom of the heavens, instead of leading men to a climax of the utter repudiation of God, will lead them into utter subjection and reconciliation with Him, and He becomes All, not merely in the saints who believe, but in *all,* even if they rebelled.

THE SIZE OF THE FIRST WORLD KINGDOM

The extent of the Babylonian kingdom is stated as clearly as words can do so, but it seems to demand a special measure of faith for us to believe them. Nebuchadnezzar's sway included *every* place where the sons of mortals abide. He was given authority over them *all.* It is very easy to doubt this. Our ignorance of the world at that time, and our exaggerated conception of human progress since then, leads us to look back upon the earlier eras of mankind with a false pride in our own superiority, so that we question their attainments. But we are not told that Nebuchadnezzar, or his generals or his armies went everywhere and gained a universal empire by conquering every tribe on the face of the earth. He did, indeed, subdue some nations by the sword, but his boundless sway was *granted* to him by the God of the heavens. It was a *gift,* and it was *universal.* Let us hold fast to this, otherwise we will miss the point of this revelation, and may be led into false lines of interpretation.

This warning is necessary. The scholarship of Christendom denies the universal scope of the early empires described by Daniel. In A BIBLE ATLAS* intended to enlighten us as to their dominions we are told that "the *important* parts of the Bible world were *nearly* all under the rule of Babylon," and "Persia was far greater than ...Babylon." In a diagram showing the Assyrian empire (700 B.C.), the Babylonian (600 B.C.), and the Persian (450 B.C.), the Babylonian, which Daniel gives

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*** Jesse Lyman Hurlbut, Revised Edition (New York: Rand McNally & Company, 1928) pp. 84-87.**

universal sway, is represented by a small square about a third as large as the Assyrian, and less than a sixteenth the size of the Persian, and this, of course, was given only a small part of the earth's surface. Not one hundredth of God's Word is believed by scholars, in this case.

If we believe men, that the area of the Babylonian empire was so small, and the Persian also failed to attain to the size of the later Roman dominions, it spoils the whole picture. Messiah's rule will extend over *all.* Other scriptures make it clear that the lowest section of the image represents an empire which will exercise authority over *every* tribe and people and language and nation (Rev. 13:7). Could language be more elaborate? Yet when this very dominion comes before us in the image, we are told that it was the Roman empire whose boundaries were well known, and whose area never covered more than a fraction of the earth's surface. If the God of heaven gave Nebuchadnezzar only a tiny kingdom, smaller than the one before him, and gave Cyrus and Alexander only the little territory usually assigned to them on our maps, the whole vision loses its significance.

The kingdoms of the image are all worldwide, though this was not the case throughout their history, nor was their supremacy undisturbed and unchallenged. Nebuchadnezzar spent much of his life in completing his conquests. Moreover, the closing era of the head of gold was spent in war with Medo-Persia, which revolted and replaced it. So with Alexander. Only a part of his life was marked by actual sovereignty over all. And so it will be with the last monarch, over the iron kingdom. Until he is given universal power by the dragon, he seems to be involved in almost continual conflict. Even after that his rule seems to be challenged in some quarters (Dan. 11:44), down to the very end of his career. Indeed, the reign of Christ Himself is disturbed at its close by the tremendous insurrection of God and Magog (Rev. 20:7-10). Undisturbed and permanent sovereignty over all nations will not come until a new earth replaces the present one.

NEBUCHADNEZZAR WORSHIPS AND REWARDS DANIEL

46 **ʻThen ˙king Nebuchadnezzar falls on his face and worships ˃ Daniel, and he says** an approach **present and** incense of **attainment are to be libated to him.**

47 **Answering** is **the king to Daniel and saying, “ᶠIn verity, ᵗ your Alue, He** is the **Alue of aluein, ⁺ Lord of kings, and ʼonlyᵒ Revealer of ʼhiddenᵒ secrets,** seeing **that**

48 **you can reveal ˙this ˙secret.” Then the king** made **much ˃of Daniel: ⁺ he grants to him immense, huge gifts; and ᶜgives him authority over all** the **province of Babylon;** and makes him **grandee of the prefects** who are **over all the wise** men **of Babylon.**

49 **⁺Then Daniel petitions ᶠ the king, and he assigns ˃ Shadrach, Meshach and Abed-nego over the administration ᵗof the province of Babylon. ⁺Thus Daniel is in the gateway of the king.**

2:46-49

The impression made on Nebuchadnezzar was overwhelming. As Daniel speaks, his dream comes back to his memory. The king begins to realize that he is in the presence of the Supreme, and that Daniel is His prophet, and his first impulse is to worship the representative of the God Who had revealed Himself to him through his own dream. No doubt the high place given to the king, as the head of gold, had much to do with his feelings, and controlled his action at the time. So he himself shows divine honors to Daniel and orders offerings to be made to him.

Daniel, however, had made it as plain as possible that he ascribed everything to his God. So Nebuchadnezzar acknowledges that He is a God of gods, a Lord of kings, and a Revealer of secrets, even as Daniel had said (29). Otherwise Daniel never could have revealed the dream or its interpretation. This recognition of God was real enough, in its way, but made no lasting impression on his character, as will be seen by his later conduct. Exaltation does not seem to bring men nearer to God. A much deeper impression was made upon him later, by his humiliation to the status of a beast. Evil seems a more potent means of revealing God than good.

Daniel's reward was very great. The king "increased" Daniel, or, as we would say, made much of him. This is evident from the gifts and preferments which the prophet obtained. He received gifts of such magnitude that the language seems a little strained in describing them. Politically, he is set over what was probably the most important province of the empire, in which was the capital itself. It was nearly as high as the honor accorded Joseph in Egypt (Gen. 41), who also attained his eminence through the interpretation of a dream. Besides, he is made the grandee of the prefects over all the wise men of Babylon, whose lives and property he had saved.

The Authorized Version nearly always translates the Hebrew *sgn, ruler* (Ezra 9:2; Neh. 2:16, etc.) but the Aramaic *signeen* (Dan. 2:48) is made *governors.* As it does not occur until the time of Isaiah and is always used of an Assyrian or a Chaldean in the prophets, it is probably a foreign word. Some would relate it to the Aramaic *s'gah* (*shga*) or the Hebrew *sahgah* (*shge*), GROW, but the strong consonant *n* is lacking. The title *prefect,* denoting one who is put in charge of a department or group, seems to be the nearest term we have in English. Daniel was made the head of those who headed the various groups of wise men.

DANIEL'S COMPANIONS

It will be remembered that the three other members of the deportation from Judea had associated themselves with Daniel in his resolve not to eat the king's dainties (1:11-13), and they made their petition with him concerning the secret which was revealed to him, although they had no public part in its revelation. But Daniel does not forget his friends. He finds a place for them in his own department, that of Babylon, where they doubtless continued to be his close associates in the administration of the province. Thus we find Daniel not only true to his God, but loyal to his friends. May he be an example to us!

GOD AND THE GOLDEN IMAGE

(DANIEL 3:1-30)

3 ʼIn the eighteenth year° of Nebuchadnezzar, the king
made an image ʻof gold. Its height was sixty cubits and
its breadth six cubits. He set it up in Dura valley in the
2 province of Babylon. ⁺Then Nebuchadnezzar, the king
ʼof the kings and rulers of the whole habitance,° sends to
assemble ʼall the nations and leagues and language-
groups:°› the satraps, the prefects, and the viceroys, the
noble hieromancers, the governors, the magistrates, the
jurists, and all the authorities of the provinces, to arrive
for the dedication of the image that is set up by Nebu-
3 chadnezzar the king. ʻThen assembling are the satraps,
the prefects, and the viceroys, the noble hieromancers, the
governors, the magistrates, the jurists, and all the author-
ities of the provinces, for the dedication of the image
that is set up by Nebuchadnezzar the king. And ʼthose
registered° are rising to receive the image that is set up by
Nebuchadnezzar.

NEBUCHADNEZZAR seems to have succeeded in bringing the whole earth into *political* unity under his absolute rule, but he had failed to force the people under him to *worship* his gods. According to his viewpoint, this was a lack which should be remedied. Religious differences may result in much friction and even rebellion in a realm which consists largely of subjugated peoples. So it seemed expedient to establish one state religion to which all must bow and to enforce it through the officers of his government.

The previous chapter dealt with the *political supremacy* of the nations, but this one is concerned with their *religious subordination.* Nebuchadnezzar was *not* given the *religious* supremacy, neither is this delegated to the nations during this era. Church and state should be united in an ideal government, yet the nations are not intended to play this role, but rather to show *the failure of every form of rule which is not under the direct control of the Deity.* So the lesson of the image in the first case is to illustrate the rule of the nations, and in the second to show that this rule does *not* include the sphere of worship. The question of a state church is really settled in this chapter. Nebuchadnezzar had to give it up. Since then, whenever the state controlled religion or religious dignitaries the state, the result has usually been a fiery furnace for those who dissent. So it is today, even in those countries that claim religious freedom. In emergencies the state is inclined to enter a realm which has not been given it by God.

The tendency to rule in the sphere of religion has caused a great deal of persecution and suffering. A goodly proportion of the pioneers who left Europe and settled in North America did so under the lash of governments which had exceeded their jurisdiction in this regard. There is a countermovement in the world today for freedom of religion, but, alas, under the stress of the times, believers are called upon to suffer more than ever, especially where there is conscription. In the era of the end, particularly during the last half of the seventieth heptad, the head of the nations will once more set up an image and seek to enforce its worship by means of the most dreadful methods yet devised. Then will come that real affliction of the sons of Israel, of which the fiery furnace was but a lurid preview.

We are distinctly disappointed in Nebuchadnezzar, however, in his choice of a god. Had he not acknowledged that Daniel's God is a God of gods and a Lord of kings? This seemed to make a powerful impression on him at the time, but, alas, it evidently was not permanent. Practical considerations may have had an influence on his decision also. To take any god of a conquered nation and make its worship universal would meet with grave difficulties. It would disgrace the gods of Babylon and meet with serious opposition from all the other peoples. So he seems to have set up an entirely new deity for which there does not appear to be a name. He makes his own god. To quell all opposition before it could manifest itself, he provided it with a "hell," or flaming furnace.

In the previous chapter the use of the word "image" of a man naturally leads us to think of Nebuchadnezzar's image as one of a man also, perhaps of himself. But the proportions given, one to ten, are not those of a man. Pictures usually seek to remedy this by putting the statue on a short pedestal. But even then it does not agree with the text. A normal man is about *four* times his average width. The image was more than twice as high as this. How tall and slim this is can be illustrated if we lay *both* the middle fingers of our hands together, end to end. The cubit was probably about the distance from the elbow to the end of the middle finger, let us say a foot and a half. Then the image was about nine feet wide and ninety feet high. The figure six reminds us of humanity and its highest attainments, always short of seven, which denotes perfection. The number of mankind is six hundred sixty-six (Rev. 13:18).

The name *Dura* seems to come from the stem *dr,* or *dur,* BE-ABOUT. It has been identified by some with the modern *Duair,* about a dozen miles to the south and east of Babylon. It is not likely that it was a *plain.* The Syriac *bqoa* occurs only here, but the Hebrew is translated *valley* twelve times and only seven times *plain.* The stem denotes REND, as, a wind tempestuous shall *rend* it (Ezek. 13:11), and it is used of the *valley* of Megiddo (2 Chron. 35:22; Zech. 12:11), and of the *circular plain* of the *valley* of Jericho (Deut. 34:3). All this suggests that the image was set up in a valley, perhaps a small one, but with sufficient slope on the sides to make a partial amphitheater, so that all could see. This would be better than any plain for the purpose.

The titles of those assembled to worship Nebuchadnezzar's image seem to include all the government officials, from the top to the bottom. Commentaries change every one of the Authorized Version renderings. We will briefly give the facts which show why a change is necessary, as well as those which support our choice. The CONCORDANT VERSION titles are the results of a canvass of *all* of those found in the Hebrew and Syriac Scriptures, so that no title is used for more than one in the Original. Each one is exclusive. This is what enables us to distinguish between them and helps us to find the nearest English equivalent.

As the Authorized Version uses *prince* for ten different titles in the Original, it will be seen that a Concordant Version, which is allowed only one, is forced to refuse this rendering in most of the places where they have used it. On the other hand, once we have settled on *nahsee* (*nshia*) as the word to be rendered *prince,* and are confirmed in this by the frequency with which the Authorized Version does the same, we are compelled to reject their other renderings, such as *captain, chief, governor,* and *ruler.* Few of its readers have any inkling of the utterly needless and confusing inconsistency in the renderings of the Authorized Version. They are due to a plurality of translators, working independently, without any system at a time when tools for exactitude, such as concordances, were not yet made.

The word in Daniel, however, is not *prince* (*nahsee, nshia*), but *aghash-dar-p'nay-yah* (*achshdrphnia*); SATRAPS, a title that occurs only in Daniel, Ezra, and

Esther. One of these was over each province (6:1), so they were the highest officials apart from the central government, being next to the ministers that conducted the business of the empire. Daniel was no satrap. He was above them. That may be the reason why he was not commanded to appear at this gathering. He was too high in rank. The Septuagint and the Vulgate usually render this word *satrap,* which is probably a shortened form of the Syriac title. It has passed over into English, so it seems best, by far, to retain it in our Version.

The next title, *prefect* (AV, *governor*) we have already discussed in connection with the elevation of Daniel to be grand prefect over all the wise men of Babylon (2:48).

The Authorized Version *captains* we make *viceroys. Captains,* in the Authorized Version, does duty for at least a dozen titles in the Original, among which is *pehghah* (*phche*), VICEROY, or representative of the king. Zerubbabel is a good example (Haggai 1:1, 14; 2:2, 21). The modern title *pasha* probably comes from this, but it has now become more of an honorary title, affixed to the names of men of high rank.

Judge is the translation of six Hebrew terms, only one of which (*shahphat, shpht*) should be *judge.* The others are *adjudicator, corrector, mediator, arbiter,* and *noble hieromancer* (*adar-gah-z'rahy-yah, adrgzria*), the title used in Daniel 3:2, 3 only. This long word seems to be compounded of *adr,* NOBLE, and *gzr, sever* or *hieromancer,* which the Authorized Version translates *soothsayer* in Daniel 2:27, a diviner who based his predictions on the appearance of a sacrifice.

The Authorized Version *treasurer* seems to be based on the assumption that the Syriac *g'dahv-reen* (*gdbr*) is the same as the Hebrew *gzbr.* This would be possible, but its probability is reduced by the fact that *gizbahr* (*gzbr*) occurs in the Syriac part of Ezra (7:21) as well as in the Hebrew (1:8). Besides, the Greek and Latin translations do not seem to have any name of this kind at all. They have LEADer, or *governor,* probably. As this title may be compounded of *gd,* LEAD, or *govern,* and *br,* SON, it may be literally "*son* of governing," according to the idiom of the East.

Counsel in Syriac is '*ehtah* (*ota*), as in Daniel 2:14. Hence *d'thah-vahr* (*dthbr*) is not likely to be the title for counsellor. Rather, being compounded of *dth,* EDICT (2:9), and *br,* SON, *son of an edict,* or a *magistrate.*

Ruler is a title which the Authorized Version gives to eleven distinct kinds of men. It is not likely that the *rulers* of the provinces would be placed last on this list. Indeed, the *satraps,* who head the list, are the rulers of provinces. This seems to represent a comprehensive class, all who have any sort of *authority* in the provinces.

It seems that here we have a gathering of the entire executive staff of the empire, except a few of the very highest officials at Babylon. This new god is to have the full support of the whole machinery of the government. It is to be the state religion, not only of Babylon, but of the whole world, which is subject to it, no matter what may be their inherited form of worship. It was the most ambitious scheme to convert the world ever conceived, and would have changed the whole course of history, had it been enforced. Not until the time of the end will there be anything to compare with it. Then, again, an image will be set up, and worship will be compulsory. And then, again, there will be a few among the sons of Israel who will endure the fiery furnace, and come forth unscathed, to the glory of God.

COMPULSORY WORSHIP

4 **⁺Then the herald is calling ʻwith potency ʼto the throng,° "To you it is ⁼ˢᵃcommanded, O ʼnations,° ˙peoples, ˙leagues**
5 **and ˙language-groups! ʻAs ˙soon ᵗas you shall hear the sound of the horn, the pipe, the lyre, the sambuke, the psalteries—⁺ all sorts of ˙music in concert—you shall fall**

down and worship ˃ the golden image that is set up by
6 **Nebuchadnezzar the king. And whoever ᵗ shall not fall**
down and worship, in the ᵗᵗsame hour shall he be heaved
into the midst of the glowing, flaming furnace."
7 **Wherefore, ‘at ᵗᵗ the stated time, as ᵗ all the people are**
hearing the sound of the horn, the pipe, the lyre, the
sambuke, the psalteries—⁺ all sorts of ˙music ʼin concert°—
falling down are all the peoples, ˙leagues and ˙language-
groups, and worshiping ˃ the golden image that is set up
by Nebuchadnezzar the king.

3:4-7

What a one-sided evangel is heralded here! Not a single promise to the obedient, yet a terrible punishment to the disobedient! Even if he is gold, he seems to be a very unjust and stingy god. Yet that is man's way. God attracts by His gifts. Man compels by dire threats. Alas, this spirit has done much to destroy the power and attractiveness of the true evangel, as it is preached in our pulpits today. Let us beware lest our gracious God be dragged down to the level of a golden image which must be worshiped under penalty of an "eternal hell." What is such worship worth? Our God loves and He seeks a response from the hearts of His creatures. He wins them by His grace.

Mankind may be classified in a variety of ways. As to *descent* they are usually called *people*. As to *political* units they may be *leagues of clans*. As to *speech* they are *language-groups*. In the era of the end the wild beast is given authority over all mankind looked at under almost identical divisions. Every *tribe* and *people* and *language* and *nation* will be forced to worship it (Rev. 13:7.)

The principal instruments of Nebuchadnezzar's orchestra seem to fall into two classes: wind instruments, the horn and pipe; and stringed instruments, the lyre, sambuke, and psaltery. Except for the variety which we have today, and the lack of percussion instruments, there was no great difference between the sound made by Nebuchadnezzar's orchestra and a modern one. It was more than a mere signal. The psychologists of that day knew the value of music in stirring the people and rousing their souls. It is used for this same purpose in our churches today. To some an organ is almost indispensable in the worship of God. But it should always be joined with sense. Sound is not enough. Psalms, hymns, and spiritual songs should harmonize soul and spirit (Eph. 5:19).

It is not likely that the ancient *horn* was as elaborate as a modern *cornet,* so we choose the simpler name, which leaves the exact shape undetermined. The word here (*kehren, qrn*) is the same as that used elsewhere in Daniel for the horns of animals. English idiom agrees with Syriac in using the same name for both.

The *sackbut* is a *wind* instrument like a trombone, whereas the ancient *sambuke* was a *stringed* instrument. The Greek and Latin versions both copy the word (*sabb'chah, sbka*) with a slight change, as we do in English. Luther made it *Geige* (*violin*).

What a difference between the secular and religious penalties imposed by Nebuchadnezzar! He captured and deported those who opposed his political power. But those who would not bow down to the image, even though they might be his trusted servants or friends, were doomed to a far worse fate. Like the god of Christendom, he kept a special fire burning in order to torture them to death. Religion is far more vicious and malicious than politics.

The saints today are in much the same dilemma as Daniel's three companions. We are bound to be subject to the superior authorities (Rom. 13:1). But that need not produce any special hardship. But if we refuse to bow down and submit to the orthodox god, to the creeds and confessions, to the accepted evangelical interpretation, and are true to God's revelation, we will soon find ourselves heaved into the fire of unprincipled persecution, misrepresented and maligned, even as the Pharisees and priests misused our Lord before us. But we are not alone! The presence of Another is all we need to preserve us in peace and safety, in the midst of the flaming fires of malice and hatred.

Human worship is soulish. It appeals to the senses. The divine method is to use the senses to reach the spirit. The sights and sounds and scents in His dwelling place were symbols of intangible spiritual values. The tunes to which the psalms were sung, even the instruments used to accompany them have not been made a part of God's revelation. But the *words* have preserved for us the spiritual contents of their worship. Very different are the scenes and sounds at the dedication of the golden image. We have a long list of the instruments of music, but not a syllable that might reach our spirits. It may be that the image stood for some immaterial reality. If so, we may be sure that it was soulish, rather than spiritual.

Nebuchadnezzar seems to have assembled a symphony orchestra for the occasion with all the musical instruments available. What the Authorized Version renders *dulcimer* is the Aramaic *sumphnie*. The Latin Vulgate makes it *symphonia*. The Greek omits it altogether. This leads us to think that it was no added instrument, but states that these were a symphony, that they were played together, *in concert*. Our word symphony comes from the Greek *sun,* TOGETHER, and *phōnê,* SOUND. It seems to have been adopted by the Chaldeans at an early period to denote musical instruments playing in concert.

THE JEWS ACCUSED

8 **Wherefore, [t]at [tt] the stated time, the masters of the**
9 **Chaldeans draw near and accuse [t] the Jews. They re-**

spond and are saying to ˙king Nebuchadnezzar, “O ’lord°
10 the king, live for the eons! You,′ O ˙king, promulgate a
decree that every mortal that shall hear the sound of the
horn, the pipe, the lyre, the sambuke, the psalteries—
⁺ all sorts of ˙music ⁺ in concert—shall fall down and worship
11 › the golden image; and whoever ^{t} shall not fall
down and worship ’the golden image° shall be heaved
12 into the midst of the glowing, ˙flaming furnace. Actually,
the Jewish masters whom you assigned over the administration
of the province of Babylon—Shadrach, Meshach
and Abed-nego—these ˙masters did not ^{pl}act on your decree,
O ˙king: › your alue they are not serving, ⁺› the
golden image that you set up they are not worshiping.”

3:8-12

God had given Nebuchadnezzar *political* power over all the earth, but He had *not* transferred to him the *religious* rule. Daniel's companions were subject to him in all secular matters, but they had not eaten of food which had been offered to idols. Their hearts were set to obey the law of Jehovah under all circumstances. Now they are faced with a far more severe test. The very first precept in the law disallowed any god other than Jehovah (Ex. 20:3). To worship the golden image would have cut them off from their own people and their promises, and put them under the curse of the law. Yet if they did not worship there was nothing else for them but the flaming fire.

Jehovah, through the prophet Jeremiah, clearly defined the scope of Nebuchadnezzar's jurisdiction and instructed His people to bow to his authority. He said,

I* made the earth, humanity and the beast which is on the surface of the earth
By My great vigor and by My outstretched arm,
I give it to whom it is right in My eyes.
And now *I* give all these lands into the hand of Nebuchadnezzar, king of Babylon, My servant,

And even the animals of the field I give to him to serve him.
And all nations shall serve him, and his son, and his son's
son. (Jer. 27:5-7)

And Judah's king, particularly, is exhorted to acknowledge the supremacy of Nebuchadnezzar.

Put your necks under the yoke of the king of Babylon,
And serve him and his people, and live.
Why will you die, you and your people,
By the sword and the famine and the plague.
As Ieue speaks to the nation
Which will not serve the king of Babylon.
(Jer. 27:12, 13)

Notwithstanding the false prophets, who sought to keep the people from serving the king of Babylon, it seems that the deportation heeded the words of Jeremiah and bowed to God's decree and served the foreign ruler faithfully.

The fact that Nebuchadnezzar and the rest of the kingdoms comprising the metallic image were *not* accorded the sacerdotal supremacy, is vital to an understanding of the present era of the nations, and it is a great aid in grasping the further revelations in this prophecy. The religious rule of the earth has not coincided with the political. Manifold attempts have been made to unite the two, not only by means of state religions, but by the spiritual usurping the temporal authority. The popes of Rome have a double kingdom. They exercise the civil authority in Vatican city. They hold a tremendous power over the political lives of their adherents who are nominally subject to other rulers. So with the heads of the remaining religious bodies.

When Daniel does deal with the religious sovereignty of the earth, as recorded in the seventh chapter, Nebuchadnezzar is not mentioned. Indeed this vision was not given until the golden head of the image had been removed from the scene.

But these Chaldeans are crafty. They know how little there is of god in this new religion. So they do not present the disobedience of the Jews as a sin against the *god*, but as an offense against the *king*. After the hypocritical salute, "O lord the king, live for the eon!" they begin with an emphatic *you*. "*You*, O king, promulgate a decree..." Moreover, they remind him that these Jews not only do not worship the golden image, but never have worshiped his gods.

Man's inhumanity to man is most flagrant in the sphere of religion. It seems that the Jews quietly refrained from worshiping. Knowing the terrible penalty, everyone with the least spark of kindness would have let the matter rest. Especially the Chaldeans, whose lives and property had been saved by the intervention of these very Jews, along with Daniel, had cause to shield them from harm. But alas! instead of being thankful they are jealous of the prominence which these Jews had attained in the province of Babylon and wanted to get rid of them. Now they had a marvelous opportunity of venting their spite, under cover of religious zeal. Religion is the best cloak that evil ever had. It makes sin invisible and even glorious.

The Authorized Version rendering "*certain* Jews" seems strange. Elsewhere they made it *men*—nine times in this very chapter. They call the Chaldeans *certain* also. This stem, *g'var* or *gbr*, MASTER, presents a trying problem to the translator. The fact that the verb is rendered *confirm, exceed, great, be mighty, prevail, be strong, be valiant,* and never merely *be man,* in the Authorized Version, shows that it means more than a mere *man,* as it is usually translated. We seek to render it MASTER, when possible. The Chaldeans and the three Jews were masters in Babylon.

NEBUCHADNEZZAR CHAMPIONS HIS GOD

13 **‘Then Nebuchadnezzar,‘disturbed and furious, says to ʿbring hitherʾ Shadrach, Meshach and Abed-nego.‘**

Then these Jewish ˙masters are ᶜbrought hither before
14 the king. Responding is Nebuchadnezzar and saying to
them, "Is it intentional, Shadrach, Meshach and Abed-nego,
that you are not actually serving˃ my alue,⁺˃ the
golden image that I set up you are not worshiping?
15 Actually, should you now be ready, ᵗthen, ᵗas ˙soon ᵗas
you are hearing the sound of the horn, the pipe, the lyre,
the sambuke, the psalteries—⁺ all sorts of ˙music⁺ in concert—you
shall fall down and worship˃ the ʼgolden°
image that I made. And should you not be ready, ʼyou
know that if you are not° worshiping, in the ⁱᵗsame hour
shall you be heaved into the midst of the glowing, ˙flaming
furnace. And who is ʰᵉ the alue that will deliver you
from my hands?" *3:13-15*

At hearing of this slight against *himself,* Nebuchadnezzar's pride is touched. He does not inquire whether the accusation is *true,* as the Authorized Version says, but whether it is *intentional* (*tzda,* not *amn*). This solves the difficulty which necessitates the Authorized Version to add the word *well,* in order to complete the sense in the next sentence. Nebuchadnezzar favors them to the extent of overlooking their past offenses. If they are ready *now,* all they need to do is to worship the image. If they are ready to worship, all will be well. If not, Nebuchadnezzar does not turn them over to the vengeance of his new god. He has much more confidence in himself in such a matter, so takes vengeance in his own hand instead of leaving it to this untried deity.

This comes out in his question. "Who is the god [alue] that will deliver you from *my* hands?" The real test is not between the golden god of Dura and Jehovah, but between Nebuchadnezzar and the God of Israel. It was a necessary and important lesson for him to learn at this time. He must be taught that the authority given to him is exclusively political and must not be extended to the sphere of worship. It is a lesson for us today. The eras of the nations, in which we also live, do not combine church and state. The authority delegated to the state is from God, but the tyranny usurped by the church (Acts 5:29), whether united to the secular power or not, can never be. It is time that Nebuchadnezzar and his successors in the eras of the Gentiles be taught this important lesson.

THE COURAGEOUS REPLY

16 **Answering are Shadrach, Meshach and Abed-nego**
and saying to ˙king Nebuchadnezzar, "Not necessary is
it for us to reply to you ^{on}concerning ˙this rescript.
17 **Should it actually happen, our Alue ’in the heavens,°**
Whom we are serving, can ˃ deliver us from the glowing,
˙flaming furnace; and from your hand, O ˙king, will
18 **He deliver us. + Should He not, be it known to you, O**
˙king, that actually ˃ your aluein we will not serve, and
˃ the golden image that you set up we will not worship."

3:16-18

Who is the Deliverer? That needs no reply in case Jehovah delivers them from the flaming furnace. But He will do more than that. He will also deliver from the hands of the king. Yet it is not always in accord with God's purpose that He deliver His people. He had already refused to deliver the Jews from the political power of Nebuchadnezzar, so that they were kept from worshiping in their temple. Some of the faithful did not anticipate deliverance, that they may be happening upon a better resurrection (Heb. 11:35). Deliverance or no deliverance, they gloriously defy the king, and absolutely refuse to serve his gods or worship the image of gold. In the era of the end they will have many followers who refuse to worship the image of the wild beast. Yet many of the sons of Israel in that day, as at present, make gold their god. Greed is idolatry (Col. 3:5), and this will be their golden image also.

**19 ʻThen Nebuchadnezzar is full of fury, and the mien
of his visage alters ᵒⁿagainst Shadrach, Meshach and
Abed-nego. He is answering and saying to heat ˃the
furnace seven units over ᵗwhat he perceives it to be al-
20 ready heated. And to the masters—masters of valor that
are in his army—he says to truss up ˃ Shadrach, Meshach
and Abed-nego and heave them into the glowing ˙flam-
21 ing furnace. ʻThen these ˙masters truss them up in their
mantles, their turbans ʼon their heads,ᵒ ⁺their garb and
their clothing, and heave them into the midst of the
glowing, ˙flaming furnace.**

**22 Wherefore—ʹbecause ᵗ the king's matter is urgent, and
the furnace heated redundantly, ʼseven units more ʹthan
aforetimeᵒ—these ˙masters who ʼwere chosen to truss
them up and to approach the furnaceᵒ ᵗ and hoist ˃ Shad-
rach, Meshach and Abed-nego: despatched are they by
23 the flare ᵗof the flame. And these other ˙masters, the
three of them, Shadrach, Meshach and Abed-nego, fall
trussed up into the midst of the glowing, ˙flaming fur-
nace. ʼ⁺Yet they are walking in the midst of the flame,
singing hymns to Alue and blessing Ieue.ᵒ**

3:19-23

A despot defied is dangerous. It would seem that Nebuchadnezzar had been kindly disposed to the Jewish youths, probably because of their connection with Daniel's interpretation of his dream. He did not realize that he had transgressed the boundary of the authority which it conferred. But he did feel that his honor was at stake, and that he must, by all means, assert his authority or lose face. How could anyone defy him in this fashion! He would show them and the world what happens to such rebels! So he has the furnace heated hotter than it was, and has his mightiest soldiers truss up the three men and heave them into the fire. But a sudden flare of the flames deals out to them the fate reserved for the offending Jews. This left no doubt as to the force of the fire, and the miraculous preservation of the Jews.

The Septuagint does not tell us of the fate of those who came near enough to the furnace to heave the offending Jews into the flame. But it adds a few touches concerning the faithful youths that will appeal to many of us. They walk about in the furnace and sing hymns and bless their Deliverer. Some such action is implied by Nebuchadnezzar's response. The Authorized Version seems to say that he was astonished that they fell down into the flames. Later, however, he himself says that he saw them walking. It seems likely that the Septuagint has preserved for us a part of the text which we would not care to miss. How good it is to know their feelings as they expressed them in word and song! Is not this the fruit of all deliverance? Indeed, is it not the object of the trial which led to the deliverance?

THE MIRACULOUS DELIVERANCE

24 **Then ˙king Nebuchadnezzar marks** it **and rises in** a **fluster. Responding and saying is he to his retinue, “Did we not heave three masters, trussed up,** into **the midst of the flame?”**

They are **answering and saying to the king, “˙Certainly, O ˙king!”**

25 He is **answering and saying, “Aha! I** am **perceiving four masters, untied, walking** about **in the midst of the flame, and actually, not** one **among them is harmed! And** the **appearance ᵗof the fourth** is **like˃** a **son of Aluein.”**

26 **‘Then ″˙king° Nebuchadnezzar** draws **near to the door of the glowing ˙flaming furnace** and is **responding and**

saying, “Shadrach, Meshach and Abed-nego, servants of Him Who is the Supreme ˙Alue ʼof Aluein,° step out and come hither.”ʻ Then out are stepping Shadrach, Meshach and Abed-nego from the midst of the flame.

27 **⁺Now assembling are the satraps, ˙prefects and ˙viceroys and the king’s retinue and are perceiving˃ these masters, that the flame has noᵗ authority ʻover their frames: ⁺ the hair of their head it does not singe, ⁺ their mantles it does not alter, and further, the smell of flame is not ʻon them.**

3:24-27

Nebuchadnezzar could deal out *death*—at least to his own men—but God is the Giver and Preserver of *life*. Great as was the sensation caused by the death of the soldiers, this was immediately eclipsed by the miraculous preservation of the worshipers of Jehovah. And even that was not so striking as the appearance of a fourth figure in the flames, having an appearance like a “son of the gods” (Aluein) or, the “Son of God.” It may be read either way, but the first is far more likely from the lips of Nebuchadnezzar in speaking to his retinue.

At first the king doubts the evidence of his own senses. So he seeks confirmation from those about him, who had witnessed the proceedings as well as he. He had no need of *counsel* as to this matter, as is suggested by the usual rendering, *counsellors* (*had-dah-v’reen*). A Greek version makes it *megistasin, great ones,* and *dunastai, potentates* (in verse 27), and the Latin version uses similar expressions. The word here used may be derived from the stems *ed,* OBTRUDE, and [*d*]*br,* SPEAK, that is, those who could obtrude themselves into the presence of the king and speak with him. For lack of a better term, we have used *retinue,* for it is more likely that the king’s entourage would be with him on such an occasion as this, and that he should appeal to them because of what they had seen in the fiery furnace, as eyewitnesses with him.

Such an exhibition of God's power would scarcely be believed unless there were more than one witness. Therefore many are provided, and these have great influence with the king. To his first question they answer with an emphatic affirmative. Some versions say *yea,* others *true,* but the expression is stronger than these. There could be no doubt, so they reply, *certainly!* Reassured and encouraged, the king proceeds to recite what he sees. In the midst of a fierce flame, that would utterly destroy all ordinary mortals, walk the three Jews, accompanied by a fourth. They show no signs of any harm. Their bonds, indeed, have burned, but nothing else. Such are the blessed effects of affliction of God's beloved saints. Not they, but their bonds, are destroyed.

"Who is the god that will deliver you from my hands?" Such was Nebuchadnezzar's proud defiance of the God of Israel. Now he answers his own question. The *Supreme* God has delivered His servants! The king is not slow to see that he is in the presence of One Who is unutterably greater than his god of gold, or even himself, for the image seems to have been under his protection. But no man can withstand such evidence as this, and, under like circumstances, all would acknowledge God's supremacy. This shows how easily the Deity could convince His creatures of His power and presence, if He chose to do so. And, in due time, it will suit His purpose to become All in *all.* Meanwhile He has begun a work in Nebuchadnezzar which is only superficial as yet, for the king's pride has not been abased.

First, Nebuchadnezzar "repents." He recalls his declaration that they be despatched by the fiery flame for the very good reason that he finds himself unable to carry out his will. So he seeks to save face to some extent by reversing his own decree. He commands them to go forth from the fire and come to him. As it was clearly God's will that they should be subject in civil affairs, it being an era of the nations, they were obliged to obey.

All of those present were not only astonished but incredulous, so that the higher officials of the kingdom and the king's retinue gathered about the three Jews to see what effect the flames had had upon them. In four particulars, each of them more incredible than the foregoing, they *perceived,* with nose as well as eyes, that not the slightest evidence of burning clung to them. Ordinarily it is only necessary to go near such a fire, and the smell of burning will be present. The material of which mantles are made usually would make them very flammable. The hair singes readily. The human body may stand more heat than these, but nothing like the superheated furnace. It should have been burned to a crisp. They are convinced.

NEBUCHADNEZZAR'S DECREE

28 Responding is ʼ·king° Nebuchadnezzar and saying,
"Blessed be their Alue—that of Shadrach, Meshach and
Abed-nego—Who sent His messenger and delivered ˃ His
servants who are relying on Him, ⁺when they alter the
·king's declaration. ⁺ They granted their frames ʼto the
fire,° seeing that they will not serve, neither worship ˃
29 any ʼother° alue, only ˃ their Alue. ⁺Now from me shall
be promulgated a decree that, in every people, league, and
language-group, whoever is saying aught carelessly
ᵒⁿagainst their Alue—that of Shadrach, Meshach and
Abed-nego—shall be dismembered and his house shall be
the equivalent of a confiscation, forasmuch ᵗas there is
actually not another Alue Who can ˃ rescue as ·this One."
30 ʻThen the king prospers ˃ Shadrach, Meshach and
Abed-nego in the province of Babylon. ʼAnd he promotes
them and deems them worthy to govern all the Jews
who are in his kingdom.° 3:28-30

Humiliation and blessing go hand in hand. Most men would consider Nebuchadnezzar's exaltation to be the head of gold, the supreme monarch of the world, as the height of blessedness. Not so. His real blessing begins when he humbles himself under the Supreme. His degradation to the sphere of the animals will be found his most valuable experience. God begins to bring him down in the valley of Dura. There the servants of the Supreme defy him and make him retract his declaration. But, alas! he does it in such a highhanded way, by threatening all who speak carelessly of the Supreme (of which he himself was guilty) that it is evident that his pride is not laid low as yet.

But let us not minimize the revolution wrought in the king's mind. From blind defiance he is converted to intelligent blessing. He is not yet ready to accept the God of these Jews as *his* God, but he will not allow Him to be slighted in his kingdom. He still refers to Him as the God of Shadrach, Meshach and Abed-nego, on whom His servants relied and were delivered. He begins to realize that, in the religious sphere, God has *not* granted him the same supremacy as in the political. So his decree is negative only. No one is compelled to worship the Supreme. But there is liberty to worship Him, and this was doubtless an inestimable boon to the deportation throughout the world.

The immediate object of the Adversary doubtless was to destroy the worship of Jehovah and cause it to cease in the empire of Nebuchadnezzar. Had the king not reversed his decree, all of the faithful would have perished in the fiery furnace, and all of the rest would have been silenced. Except among a few fugitives, perhaps, the name and fame of Jehovah would have been banished from the earth. The result was the very reverse. Not only does the government demand respect for the God of the Jews, but, in the province of Babylon, they are placed under a special government bureau, composed of the triumphant trio who had passed through the flames for their faithfulness. Satan overreached himself. He turned the government in their favor, rather than against them.

At first it did not seem so. There must have been much trembling among the worshipers of Jehovah when the king's decree was promulgated. The outlook was very dark. So it may seem to us today when a government demands that a believer do that which seems contrary to his faith and his spiritual instincts. In times of war many a mother's heart is aching because it seems her son may be forced to deeds of violence against which her spirit revolts.

The sufferings of the sons of Israel, especially at the end of the eras of the nations, when their fiercest affliction will threaten to destroy them, even as the fiery furnace did Shadrach, Meshach and Abed-nego, will lead to such prosperity and peace as they have never known. Perhaps we may look upon the prosperity of these three faithful servants of Jehovah as a picture of that future day, when the prophets receive their wages and all who fear God and serve Him will get their just deserts in the world Kingdom of the Messiah.

NEBUCHADNEZZAR'S HUMILIATION

(DANIEL 4:1-37)

4[31] Nebuchadnezzar the king, to all ˙peoples, ˙leagues and ˙language-groups that are abiding in the entire earth: Your welfare be growing great!

2[32] The signs and the amazing deeds that the Supreme ˙Alue does with me, it is seemly before me to disclose ⁷to
3[33] you⁰: His signs how immense, and His amazing deeds how mighty! His kingdom is an eonian kingdom, and His jurisdiction is with generation ⁺after generation.

God had highly exalted Nebuchadnezzar above every man. Now He humbles him beneath them all. Despite the tokens God had given the king of His wisdom and power, both in the political and religious spheres, he was not humbled, nor did he acknowledge God in his acts or in his heart. He took the credit for his vast achievements to himself. He saw himself a superman! Actually, it was all of God, and merely a part of His plan. It was not only utterly false for Nebuchadnezzar to be so presumptuous, but ruinous. God's goal is to be All in His creatures, and Nebuchadnezzar had become all in himself, through the place God had given to him. To correct this fearful condition God takes him from the highest place among men and gives him the lowest for a time. We need not hesitate to say that this was a far greater kindness to him personally than his exaltation had been. That tended to set him over God; this gave him his true place far below Him, where he could be a recipient of God's favor.

This part of Daniel is most notable in many ways. It was written by the greatest king that earth had so far seen. It was a proclamation to all who are on the earth. It was no high-flown fancy like Cæsar's decree that the whole habitance be registered. That never reached beyond the embattled Roman border. Nebuchadnezzar's kingdom had no boundaries. Here is a record quite unlike all the other records that have come down from antiquity which boast of battles won and countries conquered, swollen with pride and arrogance. Here we have a record of the rarest kind. In the British Museum I once heard a guide speak of the monuments left by ancient Eastern kings. I supposed that scholars accepted all the inscriptions as gospel truth, or even preferred them to the Bible. But I was delighted to hear him say, "They are all liars: they never lost a battle!" But, in this proclamation we see the greatest of them all, *humbling* himself! It is worthy of our profound consideration and worshipful meditation.

The sincerity of Nebuchadnezzar's repentance is evidenced by his confession. Most Eastern monarchs would have concealed their shame from the world. They would have done all in their power to keep the people from knowing what had befallen them. If they issued any proclamation at all it would be concerned with their resumption of the helm of state, and the new dignity which had been accorded them. Nebuchadnezzar had been utterly unfitted to represent the majesty of the kingdom. God had abased him for his pride. And now he abases himself before the whole world.

After the salutation, Nebuchadnezzar immediately announces his desire to make a public statement concerning God's dealings with him, and then bursts into admiring praise. It is evident that he understood and appreciated God's course with him from the words that he uses to describe them. He did not call the experience he had gone through a disease, or insanity, or any kind of evil, but a powerful and amazing *sign*. He read in it a meaning beyond his personal experience. Through it *God speaks to all peoples and rulers during the eras of the Gentiles.* The message is that *the Supreme is in authority in the kingdom of mortals. He gives it to whom He wills.* God did not abdicate when He transferred the kingdom from Israel to the nations. He does not demand the form of worship from them as in Israel, but He wants it known that *He alone is supreme.*

It is not easy for us to realize how impressive and astonishing this sign was, as viewed from Nebuchadnezzar's standpoint. No force on earth could have taken his kingdom from him. Anyone who would have dared to humiliate the great king would have faced instant execution. The wise men, even if they had been able to interpret his dream, would not have cared to tell him the interpretation. Even Daniel was aghast at the prospect. Yet, what the whole earth could not and dared not do, the Supreme does in such a way as to produce the greatest good to all concerned. By foretelling all, precisely as it occurred, the finger of God was clearly revealed. The haughtiest and most powerful of monarchs was reduced, in an instant, to the most despicable object in his kingdom, with no more influence than a beast would have in the court of which he had been the head.

THE FAILURE OF THE WISE MEN

4[1] **I, Nebuchadnezzar, was at ease in my house, and flour-**
5[2] **ishing in my palace. A dream I perceived and it is terri-**
fying me, and portents on my bed, $^{+}$even the visions of
6[3] **my head are flustering me. $^{+}$Then from me a decree was**
promulgated to bring ^{on}in before me$^{>}$ all the wise men
of Babylon, that the interpretation of the dream they
7[4] **shall ^{c}make known to me.[4] Then went ^{on}in the sacred**
scribes, the magi, the Chaldeans and the hieromancers,
and I am ^{sa}stating the dream before them, $^{+}$yet its inter-

pretation they did not [c]make known to me.

4:4-7

The first part of Nebuchadnezzar's reign contained years of much toil and strife. Kingdom after kingdom was subjugated. Several times he came to Jerusalem. Then the inhabited earth was subdued, and the empire consolidated. Great projects were carried out, and the capital rebuilt. His work was finished, and he was at ease, at the very pinnacle of his power, with his affairs in prosperous condition. God has a season for everything. So we find that Nebuchadnezzar was not hindered in his great task of building up a world empire. It is only after this is finished, and the whole is crowned with success that God intervenes. A similar fate will overtake the king of strong presence at the time of the end. At the pinnacle of his power the kingdom will be taken from him forever (Dan. 8:23-25). Nebuchadnezzar, however, receives his again.

But Nebuchadnezzar's ease is broken by a bad dream. Unlike the dream of the metallic image, he can recall it well enough, but is unable to make out its sinister implications. So he calls in his wise men, whose business it is to understand such matters, and lays the dream before them. Yet, though the dream is known, they do not interpret it for him. When we consider the dream itself, there is a serious difficulty attending any interpretation. Should they seek to flatter the grand monarch by making him the great tree, they must, at the same time, give grave offense by predicting his degradation. They were clever enough, in their way, to avoid this trap. For a man of God, like Daniel, who stands for truth and realizes the purpose of God, not to flatter but to humble the king, there is no dilemma, and Nebuchadnezzar takes no offense.

More than a dozen Hebrew stems are rendered *thought* in the AV. Some of these we translate consistently *word* or *matter, scheme, statute, knowledge, reflection,* *meditation, tenancy, devising, divergence, care, anxiety.* The word *harhohr* or *erer,* which occurs here only, is rendered *etarachthên* (WAS-DISTURBED) by the Septuagint, so it may carry the thought of evil. The stem (*er* in *har*) means PROMINENT or *mountain.* So our word *portent* may come as close as any to the sense, as one of the things which flustered him. It was not merely thinking that disturbed Nebuchadnezzar, but the thoughts of future ill which seemed to be suggested by his dream. Perhaps his pride insisted that he alone, of all men, could be portrayed by the tree. But, if so, what of the doom that overtook it?

8^{s} $^{+}$**Further, last of all, Daniel comes ^{on}in before me, whose name is Belteshazzar, ^{as}after the name of my alue. $^{+}$Now, seeing that the spirit of the holy Aluein is in him, I ^{sa}state the dream before him also:**

9^{e} **"Belteshazzar, grandee of the sacred scribes, seeing that I′ know that the spirit of the holy Aluein is in you, and no^{t} secret at all bothers$^{>}$ you, ’hear^{o} the visions of my dream that I perceived, and ^{sa}state its interpretation ’to me.^{o}** *4:8, 9*

After his previous experience with the wise men, Nebuchadnezzar should have known better than to expect anything from them. But he seems to have been more or less beside himself, so he acted impulsively, without due consideration. Instead of being first, Daniel is the last to come before him, seemingly alone. So it is in human affairs. All else must be tried first, before God and His Man are called upon. This debases man and glorifies God. This exposes the impotence of mortals and the omnipotence of the Supreme. Until man has failed, there is no proper background for the display of His glory. Daniel might have been called first, but then the failure of the wise men would not have set off his success.

When Moses was sent to speak to Pharaoh, he was made a god to him. That is, he was given the power to *dispose* of him, to dictate to him, as if he were the Deity (Ex. 7:1). Pharaoh, the greatest ruler of his day, had to bow to the words of Moses, as spoken by Aaron, his prophet. Daniel seems to have occupied a similar position with regard to Nebuchadnezzar. That is, the king himself had given Daniel the name of his god, Bel, and now recognizes that a divine spirit resides in him. Consequently he bows beneath his words, however bitter they may be, or how little heed he gives to them.

THE VISION OF THE GREAT TREE

10[7] “[+]Now the visions of my head on my bed are these:
Perceiving am I, and lo, an oak in the midst of the earth,
11[8] and its height is enormous. The oak increases and is
mighty, and its height is reaching to the heavens, and it
12[9] is perceptible to the extremity of the entire earth. Its
leaves are seemly, and its pollination abundant, and sustenance for all is in it. Under it the animal of the field
is shaded, and in its boughs are abiding the birds of the
heavens, and from it all flesh is having sustenance for
itself.

4:10-12

EXPLANATION

19[16] Then Daniel, whose name is Belteshazzar, is desolated
[as] one hour, and his ruminations are flustering him.
Responding is the king and saying, “Belteshazzar, the
dream and its interpretation must not fluster you.” Answering is Belteshazzar and saying, “My lord, the dream
be for those hating you, and its interpretation for your
'foes'!

20[17] “The oak that you perceived, that increases and is
mighty, and its height is reaching to the heavens, and it

[21]"is **perceptible to the entire earth, and its leaves are seemly, and its pollination abundant, and sustenance for 'all** is **in it, under it** the **animal of the field is abiding, and in its boughs are roosting** the **birds of the heavens—**
[22]"**you it** is, **O 'king,** seeing **that you are increased and mighty, and your grandeur is increased, and reaches to the heavens, and your authority to** the **extremity of the earth.**

4:19-22

The marvelous picture of the first world empire, presented under the figure of a tree, gives us an insight into the reign of Nebuchadnezzar such as is only intimated, when it is called a *head of gold.* We are accustomed to think of him as the ruthless conqueror of Jerusalem. But he seems to have been a great administrator as well. I have often thought that, with Daniel and his companions at the head of the government of Babylon, the affairs of this part of his dominions must have been ably conducted. The picture presented by the great tree suggests that this was true of the whole realm also.

The scope of the kingdom is reaffirmed and emphasized in this figure. It is perceptible to the ends of the earth. This corresponds to the head of gold, which has authority in every place where the sons of mortals abide (2:36-38). The quality of its rule, and the plenty of its economic administration seem to have been most satisfactory. The leaves probably suggest shelter and ease, while the abundant pollination speaks of plentiful sustenance sufficient and suitable for all. A government that can provide food and shelter for all of its subjects, with peace, is a rarity in this earth in this evil eon. Probably no world empire succeeds as well as the first. Nebuchadnezzar is not taken from his throne because of his lack of ability. He was efficient and successful. That is what man is striving for, but it is not the goal of God.

From the description, there is no doubt that the usual translation, *tree*, is correct, as far as it goes, for a tree has *leaves* and *fruit* and *boughs* and a *stump* with *roots* (4:12, 14, 15). But the name of this tree, *eelahn* or *ailn*, seems to have the same stem as the Hebrew word for *oak*, (*ehlah* or *ale*). I have seen quite a few old oaks. Perhaps no other tree would better suit the description given than a venerable and majestic oak. The fact that this same stem (*al*) is the basis for the titles *Deity* (*Al*) and *God* (*Alueim*) may be suggestive.

The Syriac text, in place of the AV "enemies," reads *'ahree* or *ori, rousers.* The difference between them is very slight indeed, in the Original. The stem of *rouse* is *or*, and *foe* is *tzr*. In Aramaic *tz* (צ) and *o* (ע) are similar in shape, and easily interchanged. The Septuagint Greek, and the Vulgate Latin, and modern versions generally, agree in making it *enemy*, or its equivalent. This receives the strongest kind of confirmation from the parallelism. One member is, the *dream* be for *those hating you.* The other is, the *interpretation* for *your foes. Dream* corresponds to *interpretation, those hating you* with *your foes.* Therefore we do not follow the Syriac text here. We have given its reading, in case anyone prefers it to the usual rendering in spite of the evidence of the early translations, for it may refer to the ROUSER who ordered the oak to be felled, and thus became his foe (4:13, 17, 23).

THE TREE RAZED

13[10] **"Perceiving am I in the visions of my head on my bed, and lo, a holy [+] rouser is alighting from the heavens.**

14[11] **"He is calling [t]with potency and [so]this is what he is saying, 'Slash down the oak; [+] cut away its boughs. Shake off its leaves; [+] scatter its pollinated fruit. Wander shall the animals from under it, and the birds from its boughs.**

15[12] **"But the stump with its roots leave in the earth [+] clamped [t]with a band [t]of iron and copper. In the verdure [t]of the**

field $^{+}$ ^{i}**with** the **night mist of the heavens shall he be streaked.** $^{+}$ **With the animals** shall be **his portion:** ^{i}the
16[13] **herbage of the earth. His heart shall alter from a mortal's:** $^{+}$ the **heart** of an **animal shall be granted to him;**

4:13-16a

EXPLANATION

23[20] **"And** seeing **that the king perceived** a **holy** $^{+}$ **rouser alighting from the heavens and saying, 'Slash** down **the oak and harm it, but the stump** with **its roots leave in the earth** $^{+}$ clamped ^{i}**with** a **band** ^{t}**of iron and copper; in the verdure** ^{t}**of the field** $^{+}$ ^{i}**with** the **night mist of the heavens shall he be streaked;** $^{+}$ **with** the **animals of the field** shall **be his portion till** ^{t} **seven seasons shall pass on over him'—**

4:23

The judgment that fell upon the king came from *above*. Therefore the destruction of the tree is due to the command of a holy rouser who came from *heaven*. This is vital to the picture. If the tree had been destroyed directly by men it might have signified the overthrow or temporary seizure of Nebuchadnezzar's throne by a usurper. Had it gone to decay it might have suggested its gradual dissolution. We are not told who did the hewing down of the trunk, or the cutting of its boughs, or the shaking of its leaves, or the scattering of its fruit. We may infer that men did this, yet the inference is not only needless but impertinent, for it would detract from the important point that this is only and altogether a *divine* judgment.

The name given to a holy visitant from heaven is always a matter of interest, and it may give us a clue to his mission down here, as well as to the heavenly administration of the earth. To be sure, God has not yet set up His Kingdom down here, as He will when

His Christ takes over its government. Nevertheless, He has not left this mundane sphere to its fate; He operates the universe in accord with the counsel of His will (Eph. 1:11), and controls men through the medium of His agents or representatives. Here we seem to have a special kind, not mentioned elsewhere. The stem, *'eer* or *oir,* denotes ROUSE, hence we call them *rousers.* One Septuagint translator (Theodotion) was at a loss to find an equivalent, so transliterated it *ir.* The AV renders it *watchers* (4:17). But WATCH belong to a different stem, *tzph.* How shall we understand the name *rousers?* Does it describe the work in which they are engaged?

It seems that Nebuchadnezzar had fallen into a self-complacent, self-satisfied, somnolent condition, inflated by his own greatness, utterly oblivious to God's supremacy. At the same time he was in a position of grave danger, for he was just where God could use him to display *His* supremacy, even as He later did. Therefore God sent him a *rouser,* and a dream, in order to *awaken* him to his position and give him warning of what was impending. He was awakened to his danger twelve months before the blow actually fell. At the time he was terrified and flustered, thoroughly roused to his position. As the rouser brought a message, he must have been a *messenger,* or angel. But he seems to have been of a special order, sent to stir up Nebuchadnezzar out of his ease and lethargy.

It is the holy, heavenly rouser who orders the tree hewn down, and its boughs cut away, and its leaves shaken off, and its pollinated fruit scattered. He it is who orders the animals and birds away from its shade and shelter. This is probably only a specimen of a rouser's activity. Their object in interfering is in harmony with the great goal of the universe, to give the Supreme His proper place in the hearts of His creatures. No doubt many another monarch has been taught this lesson in the course of God's providences.

Yet this one is revealed, so that we may learn the painful lesson without undergoing the personal experience.

But the tree was not entirely destroyed. Its stump and roots remained. In this case I suppose that it might have sent forth shoots and sprouted again. Perhaps the band of iron and copper was put upon it in order to show that there would be no gradual return to sanity, no recovery through natural vitality.

Gradually the figure fades into the literal. The king is seen with the animals in the field, the heart of an animal is given to him, he eats herbage like an ox, his hair grows like the feathers of a vulture and his fingernails like the claws of a bird. The AV represents the *tree* "in the tender grass of the field," and "wet with the dew of heaven," and then changes to "let *his* portion be with the beasts..." But the later explanation (in verse 25) makes all this the literal experience of Nebuchadnezzar. It hardly seems pertinent to speak of a stump in the verdure of the field, or streaked with the night mist. So we will end the record concerning the oak with the band of iron and copper. From that point the figure is dropped and all literally came to pass.

SEVEN SEASONS

Neither in Syriac nor in English is the word *time* used for a *year*. In related languages it is used for an *hour*, as in Danish and Swedish. In other connections *time* is used figuratively for the proper or appropriate time or occasion, where *season, period* or *era* would be more exact English. But "seven *times*" does not give us even a figurative basis for seven *years*. The same may be said of "a *time* and *times* and the dividing of *time*" (7:25). It is far more satisfactory to translate the Syriac *'iddahn* or *odn* by the English *season.* As each season, as a rule, recurs each year, "seven *seasons*" may stand, by association, for seven *years*. There seems to be no doubt that Nebuchadnezzar was insane seven years.

17[14]+thus seven seasons shall pass on over him. In a severance of the rousers is the rescript, and [M]in· a [sa]statement of the saints is the request, unto the intent that the =living shall know that the Supreme is in authority in the kingdom of ·mortals, and to whom [t] He is willing is He giving it, and a low one of mortals is He setting over it.'

18[15] "·This ·dream, I′, ·king Nebuchadnezzar, perceived. +Now you, Belteshazzar, [sa]state the interpretation, forasmuch as all the wise men of my kingdom can not ˃ [c]make known to me the interpretation. +Yet you [7]Daniel[0] can, seeing that the spirit of the holy Aluein is in you."

4:16b-18

EXPLANATION

24[21] "·This is [7]its[0] interpretation, O ·king: + It is a sentence
of severance, inflicted [of]by the Supreme, that reaches [on]to
25[22]my lord, the king; +for they shall shove ˃ you from ·mortals, and with the animals of the field is to be your abode, and ·herbage will they feed to you, as oxen, and [f]with the night mist of the heavens ˃ will you be streaked; +thus seven seasons shall pass on over you till [t] you shall know that the Supreme is in authority in the kingdom of ·mortals, and that to whom [t] He is willing He is giving it.

26[23] "And, seeing that they say to leave the stump with its roots [t]of the oak, your kingdom will be set up for you [f] again [t]when you shall know that jurisdiction is of the heavens.

4:24-26

The object of God's dealings with Nebuchadnezzar is of such a nature that few would grasp it unless it were plainly declared, hence the heavenly rouser and Daniel unite their testimony in order to impress it upon the king, upon his subjects of that day, and upon all mortals who read and heed God's revelation to mankind, in the time to come. Some parts of Daniel have struck a popular chord. Every Sunday school child knows about Daniel in the den of lions. The story of his companions in the fiery furnace is often retold. But the degradation of the great king is not popular. Its lesson is rejected. The will of *man* is proclaimed a thousand times as against one declaration of the truth that God does as *He* wills in the affairs of mortals.

The word *decree* is applied to about ten different Hebrew and Syriac stems in the AV; we seek to keep these distinct. The one here used, *g'zehrah* or *gzre,* has the force of SEVER; *gahzar* or *gzr* is used in 1 Kings 3:25, where Solomon says, "*Divide* the living child in two" (AV); *g'zar* or *gzr* is used of the stone that strikes the metallic image, that it was *cut out* or *severed* without hands (2:34, 45). Consequently *g'zehrah* or *gzre* must refer to some sort of a *severance.* In this case (4:24) it seems to refer to the fact that Nebuchadnezzar was shoved out of the company of men and thus *severed* from all that pandered to his pride.

The prevailing impression seems to be that the *highest* of mortals are the ones who attain to positions of authority over their fellows. Nebuchadnezzar certainly considered himself superior, not only to his subjects, but to other kings, whose accomplishments could not be compared with his. The real reason for Nebuchadnezzar's great success lay in the fact that he rode on the high tide of God's plans. Had he lived at another time, or in another state, he might never have become the mighty monarch that he was. He showed his depravity by being hard on the humble (4:27). Apart from God's gifts he might have been lower than all men. When God changes his heart to an animal's, he sinks as low as he had been high.

As a general rule, God has set over the nations men who can be called *low*. There are, of course, notable exceptions, but, in the main, mortals are selfish, hence unfit to rule. They strive for power from base motives, and the possession of power usually still further vitiates their character. It is not God's purpose that men should rule ideally during man's day, for this period is devoted to an exposition of human incapacity. This it is which must be demonstrated in the sphere of government as well as elsewhere. Let us not, therefore, be disturbed by the inefficiency, futility and failure of the governments of the earth or their rulers. This must needs be. It is only temporary, being preparatory, and the needed background for the display of God's Kingdom in the hands of His Christ. *He* became *low* indeed, and therefore God will exalt Him to the highest height.

27[24] **"Only, O ˙king, may my ʹcounselʹ ^{on}to you be seemly: ⁺ Break off your sins ʻby being just, and your depravities ʻby being gracious to the humble, in case your days ʾof ease should be lengthened."**

4:27

And now the man of God allows himself to criticize the conduct of the king and to exhort him to repentance, a course so dangerous that only the fear of God and confidence in Him could supply the courage needed to carry it out. But Daniel does not do it without an apology in advance. The AV says, "let my *counsel* be acceptable unto thee." It may be that the word *m'lach* or *mlk, reign,* is used for *counsel* in the Hebrew Targums or translations, and the Septuagint (Theodotion) has *boulê,* COUNSEL; but that may have arisen from this passage. The difference between *counsel* and *reign* may be bridged. Reign could be used in a figurative sense for urgent advice. Here it seems to be a delicate overstatement, as though Daniel were saying: *You* are the one who really reigns, and you should lay down the law to me, yet I find myself usurping your place, and I ask your indulgence, under the circumstances. Do not take it evil of me!

Daniel made two charges against Nebuchadnezzar, sin and depravity. The first he would have replaced by being just, the second by being gracious to the humble. One seems to have arisen from the common weakness of all humanity, the failure to measure up to God's standard of justice. The second seems to have its roots in pride, to which one of his station is especially prone. In this matter Nebuchadnezzar, and nearly all of earth's rulers, are the very opposite of the Messiah. In man's day we may say: Happy are the rich and the merrymakers and the self-confident! They will win the favor of those in power. In Jehovah's day this is reversed. Happy are the *poor,* the *mourners* and the *meek!* (Matt. 5:3-5). Grace will flow in rich streams to the humble. The great King of that glorious day will be exalted by Jehovah, not by Himself.

THE VISION FULFILLED

28[25] **˙All this came upon ˙king Nebuchadnezzar** [29][26] **when,**
˃at the end of twelve months, he is going about on the
30[27]**˙royal palace ^{t}of Babylon. Responding is the king to**
all this $^{+}$by saying, "Is not this ^{tt} Babylon ˙great that I′
have built ^{tt} to be the house of the kingdom within the
might of my safeguarding walls, $^{+}$ for the esteem of my
honor!"
31[28] **While the matter is still in the mouth of the king, a**
voice falls from the heavens, "To you are they saying,
˙King Nebuchadnezzar: The kingdom passes away from
32[29]**you. $^{+}$ From ˙mortals are they shoving˃ you, and with**
the animals of the field is your abode. ˙Herbage will
they feed to you, as oxen. $^{+}$Thus seven seasons shall pass
on over you till ^{t} you shall know that the Supreme is in

authority in the kingdom of ·mortals and to whom ^{t}**He is willing He is giving it."**

33[30] **In the** ^{it}**same hour the declaration gathered on Nebuchadnezzar:** $^{+}$**from ·mortals** is he **shoved,** $^{+}$**·herbage is he eating, as oxen, and** ^{f}**the night mist of the heavens is streaking his frame, till** ^{t}**his hair increased as vultures'** feathers **and his claws** are as those of **birds.** *4:28-33*

It seems as if Nebuchadnezzar gave heed to the exhortation, for he remained at ease for twelve months longer. He repented, but, as is usually the case with mortals, the impression produced by the vision wore off, and his heart was lifted up with pride once more.

It is always worth noting *how* time is reckoned in the prophetic Scriptures. As the *sun* rules the *day,* most of the periods in Daniel are measured by intervals of light. But the powers of darkness are associated with the *moon,* that rules the *night.* So it is that Nebuchadnezzar's respite is measured by the orb of darkness, and leads to his humiliating degradation.

THE CITY OF BABYLON

Babylon is said to have been the most marvelous city of antiquity. It covered a vast area and was safeguarded by tremendous walls and contained magnificent buildings. Ancient historians disagree as to its size. One makes the circumference over fifty miles, enclosing about two hundred square miles, nearly five times the size of London, the most populous city of modern times. Others make it only about half this area, with a wall of forty-two miles about it. The ancient accounts agree that this wall was three hundred or more feet in height, incredible as this seems. There were two hundred fifty towers, one hundred gates, besides the wall along the Euphrates, with twenty-five gates. The wall between the towers was broad enough for a four-horse chariot to turn about.

The great palace of Nebuchadnezzar was surrounded by a wall seven miles long. Within the palace precincts were the famous hanging gardens, a large square, formed by arches seventy-five feet high, with flowers and trees on top. The temple of Bel was a square pyramid over six hundred feet at the base, with a winding ascent. On the apex was a golden image forty feet high. Nearly all of this seems to have been the work of Nebuchadnezzar. His name was stamped on almost every brick. It was an achievement such as would swell the breast with pride and the heart with arrogance. No wonder, as the king surveys it all, he exclaims, "Is not this Babylon great that *I* have built... !"

Babylon seems to have been especially built to be the capital, or "house," of the world kingdom, by the first universal monarch, and continued to be the world capital during the Medo-Persian and Greek dominions. No wonder that it will "house" a world dominion at the era of the end. Then the wealth of the world will once more make Babylon the home of that kingdom which will be over the kings of the earth (Rev. 17:18). As at the beginning, it will once more be a city of luxury and proud magnificence, yet opposed to God and doomed to destruction (Rev. 18:1-23).

Probably the great palaces and government buildings were in Nebuchadnezzar's mind when he spoke of Babylon as the "house" of the kingdom. The wonderful double walls all around it may have been in his eye when he speaks of the might of his *safeguarding* (*ghehsen* or *chsn*). The AV reads *power*. But it renders the same stem (*chsn*) *lay up* (Isa. 23:18), *possess* (Dan. 7:18, 22), *riches* (Prov. 27:24) and *treasure* (Prov. 15:6; Ezek. 22:25). The Septuagint has *retain* in Daniel 7:18, 22. It evidently refers to protective measures or that which is secured from harm or theft. The stupendous walls of Babylon were eminently adapted to *safeguard* the city. This is the best expression we have been able to find for this stem. It expresses the sense well enough, but is somewhat unusual in English, so that we would gladly replace it by another if one could be found with the proper meaning.

But the building of Babylon and its walls was not the cause of Nebuchadnezzar's humiliation. It was the *motive* behind it all that needed rectification. He did it for "the esteem of his honor." Our Lord Himself laid down the law that "everyone exalting himself shall be humbled" (Luke 14:11). Nebuchadnezzar is no exception. Indeed, since he attained an eminence unparalleled by any mortal of his time, and was known throughout the world, he is used as an example and a lesson to enforce this great and wholesome truth. The moment of his most arrogant boasting is immediately followed by his most abject degradation. He was humbled and humiliated as few men are, even of the very lowest in his kingdom.

While Nebuchadnezzar is still speaking, a voice falls from the heavens and pronounces the verdict which had been hanging over his head for the last twelve months, ever since he had had his terrifying dream. At the same time he is shoved out, away from human companionship, and consorts with the animals. Instead of a magnificent palace, he lives out in the open field unsheltered from the damp night mist. Instead of the dainties of the king's table, he eats herbage as the oxen. Instead of having servants to care for his personal appearance, his hair grows wild and his nails become as claws. He presented a most pitiable picture. This form of insanity is called *lycanthropy,* which means *wolf-human,* in which a man acts like a wolf or some other animal.

The lesson taught to Nebuchadnezzar is of such supreme import during the eras of the nations that it should be graven above the portal of every capital in every land. Everywhere today there is contention as to the basis of authority among men. In Nebuchadnezzar's day nearly everyone would have agreed that the great king alone had the right to rule. And this was true, inasmuch as God had given it to him. But it was not his inherently. *No man or company of men can have any authority whatever unless it is given them by the Supreme.* He alone is the source of all power, and He delegates it to men according to His own counsel.

We should remember that the immense span of time called *man's day,* in which God delegates authority to the rulers of mankind, has a definite place in God's great plan which is in *contrast* to the eons that will follow it, in which righteousness and peace will reign. The era of the Gentiles has a purpose which is the *opposite* of that of the Kingdom of God. Then God will display what He can do, through His own Anointed. Now, however, it is necessary to expose the futility and the incapacity and the failure of human government apart from the direct supervision of the Deity. Even men with the noblest motives, with extraordinary capacity and possessing brilliant minds, are hampered and frustrated in their attempts to give the people the plenty and the peace for which these men strive, for their efforts are out of season.

Great as are the hardships and the calamities which come to earth's inhabitants because of the shortcomings of man's rule over man, it would be an infinitely greater calamity if men could succeed in ruling perfectly apart from God. That would make them independent, self-centered, self-sufficient, so that God would become *nothing* to them, rather than their *All,* and there could be no consummation, no end to the great training period of the eons. Just as it is necessary for a sinner to realize his *need* of a personal Saviour before he accepts Christ, so it is essential that the nations learn their need of a political Saviour before they can accept the rule of the Messiah or find their All in God at the consummation (1 Cor. 15:28). Let us thank God that, in His wisdom, He gives authority to men who are not able to use it ideally, yet, in due time, He will transfer it all to His Christ, the Only One Who is fully fitted to head the human race.

The testimony of our Lord to this great truth comes out clearly in His trial before Pilate (John 19:9-11). The governor was afraid of his Prisoner, yet felt that he must maintain his dignity as head of the state. When our Lord does not reply to his question, "Whence are *you?*" he is angry, and feels it necessary to assert his authority. Note how he overemphasizes the personal pronoun. "To *me* you are not speaking! Are you not aware that I have authority to release you and have authority to crucify you?" Jesus answered him, "No authority have you against Me in anything, except it were given you from above." This is the true attitude of a man of God. Pilate not only had authority to crucify Him, but actually did so. Yet our Lord looked beyond him to God, Who had given Pilate this authority. Pilate did his best to avoid using his authority, but it was according to the specific counsel of God (Acts 2:23; 4:28), so he did not succeed.

The example of our Lord should be a great practical help in our contact with the superior authorities. We are tempted to imagine that we should be subject only when these do what we consider right. But the greatest wrong ever perpetrated was the crucifixion of Christ. Pilate could not and would not have had any hand in it if it were not God's intention. Evil though it was, what greater good has come to mankind? We may not fully understand why, at first, but let us believe that "there is no authority except under God" (Rom. 13:1). It is not in accord with God's purpose that the men to whom He delegates the authority to rule over their fellows should do what we desire or require. Their course may seem very evil to us, because we are short-sighted. Let us take it in faith, knowing that it will eventuate in our good, because, in the last analysis it is

God Who is at the bottom of it. Let us emulate our Lord and say in our hearts to all human authority: "No authority have you against me in anything, except it were given you from above." Thus we can rest in God while subject to man.

The Supreme has not abdicated in favor of the nations. He is simply using them in order to demonstrate their own insufficiency, even when clothed with authority to put their rule into execution. They have been at it now for a long, long time, and under almost every conceivable condition and political arrangement. All who are acquainted with man's misrule down the centuries and see the state into which it has brought the world after thousands of years of experiment and practice, ought to be satiated with it and long for its end, and the coming of that Kingdom for which it is only the temporary scaffolding and foil.

NEBUCHADNEZZAR'S RESTORATION

34[31] And ˀat the end of the days, I', Nebuchadnezzar, lifted
my eyes to the heavens, and my knowledge is returning
^{on}to me. ⁺Then I blessed ˃ the Supreme, and I lauded and
honored ˃ Him Who is living for the eon, seeing that
His jurisdiction is an eonian jurisdiction, and His king-
35[32] dom is with generation ⁺after generation. ⁺ All abiding
on the earth are reckoned as naught: ⁺ ^{as}according to
His will is He doing in the army of the heavens and
with those abiding on the earth. And no^{t} ^{t}one will
actually clap ʻwith his hands and say to Him, "What
doest Thou?"

36[33] In ^{it} the stated time my knowledge is returning ^{on}to
me: ⁺ for the esteem of my kingdom, my honor and my
aspect is returning ^{on}to me. And to me my retinue and
my grandees are petitioning, and over my kingdom I
am set in due order, and excellent majesty was added to
me.

37[34] **Now I, Nebuchadnezzar, am lauding and exalting and honoring ˃ the King of the heavens, seeing that all His deeds are verity, and His paths are adjudication; and ᵗ ʼallᵒ walking in pride He can ˃ abase.**

4:34-37

Like all of God's judgings, Nebuchadnezzar's insanity comes to an end. For seven years his eyes had been directed downward to the earth, but now he lifts them upward to the heavens. His experience is not only an example, showing the severity and beneficence of God's dealing with His creatures, but a token and an assurance that He is not dealing blindly with His handiwork, but has a blessed goal in view. We must acknowledge that, to some extent, we are all like beasts, with our eyes upon the food that perishes. We are all afflicted with a measure of insanity, and fail to look above as a member of the human race should do. And we may all look forward to the time when our eyes will be lifted up to Him, and we will know Him. To the believer this comes by faith, during the eons. To the unbeliever it is deferred until death is abolished at the consummation (1 Cor. 15:23-26).

The delusion which had held Nebuchadnezzar in its toils was due to *ignorance*. It was, in fact, a fit of ignorance. Hence when it is over, his *knowledge* returned to him, and he became normal. The Authorized Version renders this word *understanding* in verse 34, and *reason* in verse 36. There are times when it is vital to distinguish between these terms. Even here we should not get the impression that he became endowed with *understanding* beyond the ordinary, like Daniel (1:20). This word is too strong here. Neither was it a simple return of his "reason," the *faculty* of comprehending and inferring. That is too weak. The lamentable fact that these words are so cloudy in their definition may be due, in part, to their lawless interchange in our popular versions. We will try to distinguish between them in a sentence: Some knowledge of God's Word is essential to salvation, yet a real *understanding* of the Scriptures comes later, but *reasoning* from them is contrary to faith and sound *reason.*

With the return of knowledge came worship and adoration. In view of the general impression that God's severity will estrange His creatures from Him, this simple fact is worthy of our closest attention. Reasoning might deduce that the proud king, once restored to his senses and reseated on his throne, would look back with horror on the humiliation which the Supreme had brought upon him, and resent it, his heart filled with distrust and hatred. If this had been the effect, it might also recur billions upon billions of times, in the lives of all His creatures who are given the experience of evil for the very same reason as Nebuchadnezzar—*to humble them* (Ecc. 1:13). Will they resent His dealings with them and, instead of being reconciled, increase in enmity toward Him? By no means!

The case of the great king was far more severe than that of the average mortal. In most of his subjects such a degradation would have passed without much notice. But how could Nebuchadnezzar escape the ignominy attached to his terrible malady? All would know about it and despise him for it. I suppose it was kept as secret as possible. I do not think that the least mention is made of it in any inscriptions, beyond saying that he did nothing for several years. It must have been considered a bad blot upon his brilliant record. He fell from a greater height and descended to a deeper depth than is possible with the mass of mortals. If *he* did not resent God's way with him when his eyes were opened, it is not likely that anyone else will do so. God knows what He is about. He is able to diagnose the disease and prescribe the right remedy. Evil is the cure for pride. It alone will teach men to be humble and not only submit to His will, but to praise and honor Him for it.

Nebuchadnezzar *blessed the Supreme.* First of all he ascribes supremacy to God, the God of Daniel. He had used this title once before, of the God of Shadrach, Meshach and Abed-nego, when they were delivered from the flames of the fiery furnace (3:26). He uses it thrice in this chapter. But now his heart is reached and stirred in grateful benediction. He then goes into more detail in his worship. He lauds and honors Him for His life and His jurisdiction and His kingdom, in contrast to his own. Nebuchadnezzar's life lasted for a few fleeting years. The eras which he inaugurated have already continued more than fifty times as long as his reign. His part in the worldwide empire is as nothing compared with the Supreme, Who gave him his authority and Who will continue to be the real Sovereign throughout the long eras of the nations.

The authority of Nebuchadnezzar also sinks into insignificance before that of the One Who gave it to him. The king's rule might well be figured by a head of gold among the kingdoms of the nations, for no succeeding kingdom can compare with his. In quality the world empires deteriorate steadily until their end. It seems probable that Nebuchadnezzar was occupying himself with the future of world empire when the vision of the great image was granted to him. He was well aware that, being mortal, he could not keep it in his own hands beyond his span of life. Then he learned its course and culmination in the hands of Christ. Now he learns the still higher lesson that, throughout its course, for all the eons, whether they be evil or good, the Supreme is the only real Authority. Kings may come and kings may go, but He goes on until every authority is nullified (1 Cor. 15:24).

A generation is probably the average of a king's reign. Like the priesthood, kings cannot continue indefinitely because of death. Nebuchadnezzar himself had to hand over his throne to a successor. He did not even live to see the end of his own empire. The Supreme has no such limitations. Each generation must look up to Him.

Of those who abide on the earth, few count as much as the first universal monarch. Millions, if not billions, consider themselves of vast consequence. Nebuchadnezzar doubtless had an exceedingly high estimate of himself only seven years before. Now that he has been initiated into divine mathematics, he adds up the sum total of all humanity—and finds it *naught*. Such expressions as *infinity* and *eternity* have far too great a place in theology, seeing that they are absent from God's revelation, for the simple reason that they are incomprehensible as well as incommensurable. But it is interesting to see what a mathematician can make of the two divine declarations that God is *one* and man is *nothing*. If we divide *One* by *naught* we get infinity. But the moment that we divide the One by anything greater than naught the result is *limited*. Let us then be ciphers without a rim, in order that God may be All.

Man's free will is considered essential in theology in order to preserve his dignity and self-respect. I suppose no one ever succeeded in enforcing his own desires more than the great king. If anyone ever had a free will, he had. And, no doubt, he would have insisted upon this himself before he was trained in the college of insanity. Now, however, he is down to actuality. In reality there is only one uninfluenced, unhindered, sovereign will. The Supreme alone can do according to His will both in the heavens and upon the earth. And no one is able to interfere with Him or call Him to account. His doings are beyond question.

Not only did Nebuchadnezzar recover his knowledge, but more honor was accorded him than before. That pride and haughtiness are not essential to the highest glories is clearly shown by the King of kings, whose glories eclipse that of all earth's monarchs put together, even though He is meek and humble of heart. Nebuchadnezzar's retinue must have lost all respect for him during his insanity, yet now they give him the place which is his due. We must confess that this great evil was a blessing in disguise (as all evil is), and cast a glory over the closing days of Nebuchadnezzar's reign which finds few parallels in the annals of the nations. His humility was a more costly crown than all the others that he wore.

How he piles up word upon word to express his high regard! He *lauds* and *exalts* and *honors* the King of the heavens because of His deeds and His paths and His abasement of the proud. In each of these He is in contrast to Nebuchadnezzar himself and all earthly rulers. His deeds are *verity* (*k'shoht* or *qsht*). The Authorized Version says *truth,* but when this word is used with *truth,* as in Proverbs 22:21, they change to *certainty.* It is a rare word, expressing agreement with reality and honesty, as well as *truth.* Perhaps a good antonym would be *diplomacy.* The governments of earth are getting further and further away from this wholesome quality. Even the world recognizes this. The Supreme has no ulterior motives, no need to disguise His deeds by dissimulation and falsehood . We can depend upon Him to act in accord with the realities of life.

His paths are *adjudication.* Not only is each single step of His way in line with actuality, but His whole course is dictated by His desire to rectify and adjust His creatures to His great purpose. By means of such evils as came to Nebuchadnezzar He corrected the harm that had come to him by his elevation to be the head of gold. Most of us would think it a good thing to raise him to such an eminence and an evil thing to thrust him down to the status of a beast. But, for Nebuchadnezzar personally, it was quite the reverse. His elevation was necessary to God's dealings with the nations, but tended to make him self-sufficient, to find his all in himself, not in God. To correct this, God, in His adjudication, sends him insanity to cure the far worse malady of pride.

Pride, in man, is altogether contrary to verity. We have nothing that we have not received. We are utterly helpless in the presence of physical and spiritual forces which are far beyond our power or control. Our mortality makes us sinners, incapable of measuring up to our own ideals, and falling far below God's; it weighs us down with disease, and dooms us to an ignominious death. We are either the dupes of evil spirit forces or owe all our power to please God to His own Spirit. What have we to boast in (Jer. 9:23, 24)? Pride itself is a malignant mental illusion and a seedbed of discord and enmity which can have no place in God's perfect ultimate. Once we are alive to its fatal malignancy, and its menace to the future of God's creatures, as well as its virulent influence in our own lives, our hearts leap with joy at the thought that *God is able* to cope with pride and rid the universe of its baleful presence. As in the case of Nebuchadnezzar, *all walking in pride He can abase.*

BELSHAZZAR'S SACRILEGE

(DANIEL 5:1-30)

5 Belshazzar the king makes a grand dinner for a thou-
sand of his grandees and is drinking ˙turbid wine in view
2 of the thousand. ʻWhen tasting the turbid wine, Bel-
shazzar says to ᶜbring hither˃ the gold and ˙silver vessels
ʼof the house of Alue° which his grandfather Nebuchad-
nezzar had taken from the temple ᵗ in Jerusalem, ⁺that
they may drink ʻfrom them—the king and his grandees,
3 his consorts and his concubines. ʻThen they ᶜbring hither
the gold ʼand ˙silver° vessels which they had taken from
the temple, ᵗ the house of the Alue ᵗ in Jerusalem. And
they drink ʻfrom them—the king and his grandees, his
4 consorts and his concubines. They drink the turbid wine
and laud˃ the aluein of ˙gold,⁺ ˙silver, ˙copper, ¨iron,
˙wood, and ˙stone.

BELSHAZZAR is said to signify *Bel-defend-the-king* (*Bel-sarra-uzer*). If so, it is most appropriate to the last of the Babylonian line. If the grandson of Nebuchadnezzar, after all God's dealings with him, is to seek the protection of Bel, and not the Supreme, he also must be taught, and all the world with him, that there is only one Authority in heaven and on earth, and He not only gives the kingdom to whom He will, but takes it away from those who are no longer in tune with His purpose. Not that Belshazzar had any choice. He probably did not name himself. Besides Jehovah, through His prophet Jeremiah, had foretold the end of Nebuchadnezzar's kingdom in the third generation when he said: "And serve him shall all nations, and his son, and his son's son" (Jer. 27:7).

We have just been told how Nebuchadnezzar glorified God. Now, immediately thereafter, we read how his grandson insults Him by desecrating the sacred vessels of the temple, using them in his drinking bout, while they lauded idols made by men's hands. In less than a quarter of a century Babylon descended from the pinnacle of its power and glory to the depth displayed at Belshazzar's drunken debauch. It is usually called a "feast," and, indeed, it was a "dinner." But nothing is said about the food. The only thing mentioned is the wine. Perhaps we may take this as a parable of the state of the kingdom, for they were drunk with power and riches and pride. If we are to believe ancient history, an army was at the gates of Babylon at the very time that this was taking place.

At various times Nebuchadnezzar had taken away the costly vessels out of the temple in Jerusalem, and brought them to Babylon (2 Kings 24:13; 25:13-17; 2 Chron. 36:7; Jer. 52:17-19). These he put into the treasure-house of his god (Dan. 1:2). We know of no other occasion when they were used. Cyrus, the Persian king, sent them back with the returning deportation to Jerusalem. In all, there were five thousand four hundred vessels of gold and of silver (Ezra 1:7-11). These were all that was left of Jehovah's holy habitation. No greater affront could be offered to the Supreme than to use these in worshiping other gods. The situation at the end of the first era of the Gentiles is much like that at their close, when the temple itself is desecrated by the man of lawlessness. Belshazzar and the last great head of the nations both defy God by defiling His holy things, and bring down upon themselves swift and terrible vengeance.

The usual word for *wine* is *yahyin* or *iin* in Hebrew.

Daniel did not drink of the king's wine (Dan. 1:8). Besides this the Authorized Version uses *wine* for words which we prefer to render *grape, juice, grape juice, grog, blend, intoxicant,* and *turbid* or *red wine.* This last term (*ghamar* or *chmr*) is used of the wine at Belshazzar's dinner. It is seldom used in Hebrew, yet one occurrence seems to give us a clue to its meaning. Elsewhere this stem, *chmr,* is rendered *red, daubed, trouble, foul, slime, wine, mortar, clay,* etc., all of which seem related to the term TURBID. In Psalm 75:8 the Authorized Version reads: "the wine is *red;* it is full of mixture." Yet they render this same word *pure* in Deuteronomy 32:14: "the *pure* blood of the grape." The figure here used seems to give us the key. Dark grapes fermented with the skins give a *red* wine which may well be likened to blood. The thought is not *pure,* but *turbid,* or *red wine.*

THE "MENE-TEKEL HALL"

While visiting the ruins of Babylon we took special pleasure in examining the reputed room in which this banquet was held. When we saw it, the center of the hall had not yet been dug out. Only the walls were exposed, so far as they still remained. It would easily hold a thousand guests. The dimensions are usually given as 160 by 172 feet. This would allow over ten square feet to each person. The walls were of sun-dried brick. I found one with an inscription upon it and obtained permission from the authorities in Bagdad to take it with me. As it was too large, my friend at the YMCA cut it down, leaving the inscription entire, however.

THE HANDWRITING ON THE WALL

5 **In the ^{tt}same ·hour come forth fingers ^{t}of a mortal's hand $^{+}$ writing, $^{>}$in the light received from the lampstand, on the stuccoed ^{t} sidewall ^{t}of the king's ·palace. And the king is perceiving the fingertip of the hand that is writ-**

6 **ing. Then the king's mien alters** him **and his ruminations are flustering him;** + **the ligaments of his loins loosen up, and his knees are knocking one against the other.**

5:5, 6

When visiting the excavations in the neighborhood of Babylon, we were shown hundreds of lamps, most of them quite tiny. The usual shape was like a very squat jar with a handle on one side and a long spout on the other. The oil was poured in through the opening at the top, and some sort of a wick was extended to it through the spout. This gave them such light as they had. It is not likely that even the king's banquet room was brilliantly illuminated. The lampstand near the wall revealed only the fingertip of some dim and dreadful Presence that pervaded the hall, but could not be discerned. There was Someone there Whom Belshazzar had not invited! Although he did not know what had been written, his conscience told him that he had gone too far.

Belshazzar, as the grandson of Nebuchadnezzar, must have been powerfuly impressed by the tremendous contrast between the great king's glory and his shame during the seven years of his insanity. His return to a greater glory than before, coupled with his acknowledgement of the Supreme, must have caused a great commotion and much joy in the royal household. His closing words, *those walking in pride He can abase,* should have been his motto and *humility* should have been his watchword for the rest of his life. No doubt it was the memory of these things that troubled him and caused the change in his appearance, and flustered his thoughts, and loosened up his loins, and knocked his knees together. For a time the sight of the hand, writing on the wall, almost unmans him. He can expect nothing but evil at the hands of the God Whose holy things he had wantonly desecrated.

THE WISE MEN CALLED

7 **Calling is the king ^{t}with potency to ^{c}bring ^{on}in › the**
magi, ⌜the sacred scribes,⌝ the Chaldeans, and the hiero-
mancers. Responding is the king and saying to the wise
men of Babylon that, "Any mortal who will read ·this
·writing and disclose its interpretation to me shall be
clothed in ·purple, $^{+}$with a ·circlet ^{t}of ·gold ^{on}about his
neck, and as the third one in the kingdom shall he have
authority."
8 **Then going ^{on}in are all the king's wise men, $^{+}$yet they**
can not › read the writing $^{+}$nor › ^{c}make known its inter-
9 **pretation to the king. Then ·king Belshazzar is fluster-**
ing greatly and his mien is altering $^{on\ him}$, $^{+}$while his
grandees are baffled.

5:7-9

But the king's pride revives him. He must not let his guests guess his forebodings. He rallies, and calls out with all the courage he can muster for the wise men of his government. Nebuchadnezzar had called for these on similar occasions (2:2; 4:6), and they had failed him. He should have known better than to repeat his grandfather's mistake. But such is the trend of the human heart. Someone has said that the course of empire is *westward*. He would have covered much more territory if he had said *down*ward.

GREAT REWARDS OFFERED

The tremendous importance attached by the king to the appearance and the writing on the wall is seen in the rewards which he offered to the one who would disclose the interpretation to him. He could hardly grant higher honors. It is probable that then, as now, purple was the color of royalty. Then, however, it was evidently restricted to those who had a right to wear it.

The Authorized Version says that he would also have a *chain* of gold about his neck. It is doubtful if this would be a distinguishing feature. It is not likely that golden chains were restricted to the very highest ranks. This Syriac term (*hamneech* or *hmnik*) has been adopted by the Septuagint translators who evidently did not consider the usual word for chain exact enough; hence they said *maniakês, circle* or *circlet*. We have thought it best, therefore, to use the word *circlet* which may at least suggest some special decoration, appropriate to the highest position in the kingdom, and thus correspond with the royal purple and the third place in the kingdom.

The most remarkable reward is the last. He was to become the *third* in authority in the kingdom. For many years this was a stumbling block to scholars, who thought that it should read *second,* next to Belshazzar himself. Later, when it was learned that Belshazzar was not first, but second to his father, who was elsewhere, having led an army against the rising power of Medo-Persia, it became clear that the record is right. Belshazzar could not promise a place equal to his own, but immediately below him, and this would be *third,* not second. But of what value was such a reward when it did not last through the night? Yet it probably paved the way for Daniel to be *second in the succeeding kingdom,* under Darius (6:3).

THE WISE MEN FAIL

The wise men are called in, but they can make nothing of the writing. Just why they are not able to read it, we are not told. But that they could not interpret it is not difficult to see. Only one enlightened by God's Spirit, as Daniel, could be truly wise under such circumstances. He seems to have been deposed as their grand master, seeing that he was not called. He knew from the prophet Jeremiah that Belshazzar would be the last of Babylon's kings. He knew of the internal and mortal weakness of the kingdom. Such wisdom is unwelcome, if not unwise, from the practical viewpoint. The wise men could have no such insight into the crisis which was at hand. Their failure deepened the king's concern, so that it could be seen upon his face, and spread to the grandees, his guests.

DANIEL RECOMMENDED

**10 ’Then’ the queen, in view of the declarations of the
king and his grandees, goes ^{on}into › the house of ·feasting.
The queen responds and says, “O ·king, live for the eons!
Your ruminations must not fluster you, and your mien
11 must not be altering. Actually, a master is in your king-
dom in whom is the spirit of the holy Aluein, and in the
days of your grandfather a stream of light and intelli-
gence and wisdom, as the wisdom of the Aluein, was
found in him. + ·King Nebuchadnezzar your grandfa-
ther set him up to be grandee of the sacred scribes, the
magi, the Chaldeans and the hieromancers of your grand-
12 father the king, forasmuch as an excellent spirit, + knowl-
edge and intelligence in the interpreting of dreams, + the
disclosure of problems and the untying of knots was
found in him, that is in Daniel on whom the king placed
his name Belteshazzar. Now Daniel shall be called, and
he will disclose the interpretation.”**

5:10-12

When the wise men are at their wit's end, a woman comes forward and shames them by showing them the true source of wisdom. It comes from *above,* by *revelation.* All that is needed is a man of God, a mediator. Such a man was at hand, so why not ask him? Why be ignorant and afraid? The queen has not forgotten the marvelous visions of Nebuchadnezzar's time, nor the man whom God used to reveal His mind. Some think that this queen was Nebuchadnezzar's widow, Nitocris, on account of her recollection of these events. Yet such things could easily be handed down by tradition. It may even be possible that the queen had found the God of Daniel, as Nebuchadnezzar did. The fact that she speaks of the *gods* (*Aluein*), plural, may not imply as much as it seems. Theodotion has *pneuma theou,* Spirit of *God,* singular. At any rate, she had confidence in Daniel's ability to solve this problem, even as he had solved those of Belshazzar's grandfather.

The critics have quibbled over the statement that Nebuchadnezzar was the *father* of Belshazzar. They claim that his father was *Nabonidus,* the son of Nebuchadnezzar, hence the latter was his *grand*father. But this is not nearly so bad as the case of David, who had many fathers (1 Kings 1:21) and was himself the father of descendents who lived many generations later (Mark 11:10). There is no word for *fore*father in Syriac, Hebrew, or Greek. *Father* does duty for it as well as for the immediate male parent. Indeed, through these languages, we have the same idiom in English also. When we sing, "Faith of our fathers, living still," we really mean our *ancestors,* our *forefathers,* and may not even refer to our fathers at all.

Although the grandees were baffled, this did not stop them from drinking. It seems that they took all the more, to restore their courage, for the queen found them at it when she appeared. But the message of the queen was a far better restorative than wine. After seeking to calm the king, she reminds him that there was a man in his kingdom who could solve the difficulty. He had proven his ability in the days of Nebuchadnezzar, so that that great king had made him grandee of all the wise men.

**13 [ʻ]Then Daniel is [c]brought [on]in before the king. Respond-
ing is the king and saying to Daniel, "You are he—the
Daniel, who is [ʹ]of the sons of the deportation [t]of Judah,
that the king my grandfather [c]brought hither from
14 Judah? [+]I hear [on]concerning you that the spirit of the**

ᴹholy˙ Aluein is in you, and a stream of light and
15 **intelligence and excellent wisdom is found in you. ⁺Now**
ᶜbrought ᵒⁿin before me were the wise men, the magi
and ʼthe hieromancers,ᵒ that they shall read ˙this ˙writing
and ᶜmake known to me its interpretation. ⁺Yet they can
16 **not˃ disclose the interpretation of the matter. ⁺Yet Iʹ hear**
ᵒⁿconcerning you that you can˃ interpret interpretations
and untie knots. Now, if you can˃ read the writing and
ᶜmake known to me its interpretation, in ˙purple shall
you be clothed, ⁺with a circlet ᵗof ˙gold about your neck,
and as the third one in the kingdom shall you have
authority."

17 **‘Then answering is Daniel and saying before the king,**
"Your gifts˃ be to yourself, and your rewards grant to
another! But the writing will I read to the king, and
ʼitsᵒ interpretation will I ᶜmake known to him.

5:13-17

When Daniel is brought in before the king he says nothing until the whole matter has been explained to him by Belshazzar. Undoubtedly he has been noting the decline of the kingdom within, of which this very dinner was a symptom, as well as the danger from without, so has an intelligent insight into God's plans at this crisis. The kingdom was no longer gold, but gilded. And to him the fearful desecration of the sacred vessels which he saw in the banqueting hall would confirm the handwriting on the wall. He could have no part in such a government! So he rejects every reward. Only under such circumstances can we sympathize with his stern reply. "Your gifts be to yourself!" In view of what was impending, of what value would they be?

DANIEL'S REPLY TO BELSHAZZAR

18 **"You, O ˙king! The Supreme ˙Alue granted the king-**
dom and ˙majesty and ˙esteem and ˙honor to Nebuchad-

19 nezzar your grandfather. And from the majesty that He granted to him, all ·peoples, ·leagues, and ·language-groups were stirred and terrified ^{f} before him. Whom he will he is despatching, and whom he will he is ^{c}preserving alive; + whom he will he exalts, and whom he
20 will he abases. +Yet when his heart was exalted and his spirit was mightily > arrogant, he was deposed from the throne of his kingdom and they caused his esteem to pass
21 away from him: + from the sons of ·mortals was he shoved, + his heart was made equal ^{wi}to an ·animal's, and with the wild donkeys was his abode. ·Herbage are they feeding to him, as oxen, and ^{f}by the night mist of the heavens was his frame streaked, till ^{t} he knew that the Supreme ·Alue is in authority in the kingdom of ·mortals, and > whom ^{t} He is willing is He setting up over it.
22 +Yet you, his grandson Belshazzar, you abase not your heart ^{7}in Alue's sight,^{0} forasmuch as all this you know.
23 + Over the Lord, ^{7}the Alue^{0} of the heavens, you exalt yourself; + > the vessels ^{t}of His house they ^{c}bring hither before you; + you and your grandees, your consorts and your concubines are drinking ·turbid wine ^{t}from them. Also > aluein of ·silver, + ·gold, ·copper, ·iron, ·wood, and ·stone who are not perceiving and not hearing and not knowing, these you laud, +yet > the Alue in Whose hand is your breath, and for Whom are all your paths, ^{7}Him^{0}
24 you do not honor. From before Him ^{t} then is being sent the fingertip of that ·hand and is ·this ·writing signified.

5:18-24

Daniel does not embellish his speech with hypocritical flatteries. The usual courtesies, such as "Live for the eons!" (10), are omitted, in order to keep in line with truth, for Belshazzar had forfeited the right to live any longer.

In order to prepare Belshazzar and his grandees for the handwriting on the wall and its interpretation, Daniel reminds them of God's dealings with Nebuchadnezzar, what He did to break his pride and teach him to give God the place supreme, and to take his own lowly station as a mortal. Belshazzar knew of these things, but failed to humble himself accordingly. Not only that, but he exalted himself over the Lord of the heavens in his high-handed use of the holy vessels, which belonged to the temple at Jerusalem. He lauds insensate idols and affronts the God Who holds his very breath in His hand. It was from this outraged and insulted Deity that the handwriting was sent.

THE HANDWRITING AND ITS INTERPRETATION

25 **“+Now ˙this is the writing that is signified:**
MNA MNA THUQL U PHURSIN
26 **and ˙this is the interpretation of the matter:**
MNA, an accounting has the Alue made of your
kingdom and He balances it;
27 **THUQL, weighed are you ‘on the scales and found**
lacking;
28 **PHURS, bisected is your kingdom and it will be**
granted to the Medes and Persians.”
5:25-28

MENE, MENE, TEKEL, UPHARSIN may be expressed literally in English by BEING-COUNTED, BEING-COUNTED, BEING-WEIGHED, AND-DEALINGS-OUT. By this common commercial figure of speech the bankruptcy and shortcoming of the Babylonian empire is written upon the hearts of Daniel's hearers as well as upon the wall of the banqueting hall. Since then it has become a common saying, not confined to Bible students by any means. Even the explanation is well-known. ‘‘Weighed in the balance and found wanting’’ has been applied to numberless other cases beside Belshazzar and his kingdom.

MENE (*mna*) is interpreted in the Authorized Version as "God hath *numbered* thy kingdom, and *finished* it." In old English *number* was used for *compute* or *reckon,* or make an *accounting,* and that is probably what this meant. Now, however, *number* means to place a number upon. There is no reason why a numbered kingdom should be *finished.* The connection is lost unless we change to *count* or *account.* Our English word *number* should be used for *sahphar* or *sphr,* to keep these distinct. We cannot count one kingdom, so we must say *account.* This fits in perfectly with the occasion, and with the parallel, *weigh.* God counted up the assets and liabilities, as it were, and found the kingdom bankrupt.

It is quite true that the kingdom of Babylon was *finished* in the sense of *ended.* But it is better to reserve this term for the stem *kl,* ALL, or *complete.* The word here used is *sh'lam* or *shlm,* REPAY. Among other things *shahlam* is translated *pay, repay, recompense, make peace.* Hence, in connection with an *account* it seems most appropriate and idiomatic to say that He *balances* the account of the kingdom, instead of saying that He *repays* the kingdom for its shortcomings. This would agree with the parallel in the next sentence, where the weight is found *lacking.* Is it not this repayment or balancing of accounts which was prophesied by Jeremiah, the prophet? He said (Jer. 25:11-14):

"And these nations shall serve the king of Babylon seventy years,
And it shall come, as fulfilled are the seventy years,
That I will visit on the king of Babylon and on that nation, avers Ieue, their depravity,
And the land of the Chaldeans I convert also into desolations eonian.
And I will bring on that land all My words which I spake against it,
All that is written in this scroll, which Jeremiah prophesies concerning all the nations.

> **For service on them, even them [will lay] many nations and**
> **great kings,**
> **And I *repay* them according to their contrivings,**
> **And according to the deeds of their hands."**

The stem *repay,* in the last couplet in this quotation, is *shlm(-thi)*, the same as *finished* in the AV rendering of Daniel 5:26 and *balan*ces in ours. Babylon's time of reckoning had come. Like all the nations who come into contact with the sacred nation and have power to harm or help them, especially in their land, the time comes when they must be paid back for all the evil that they have done and rewarded for the good. The handwriting on the wall came for Babylon when its power passed into the hands of Medo-Persia.

Practically the same procedure is followed at the beginning of Christ's Kingdom. When the Son of Mankind is seated on the throne of His glory, all nations will be gathered in front of Him, and they will be *repaid* according to their treatment of His brethren; those who harmed them will be cursed, and sent into the eonian fire made ready for adversaries. Those who helped them receive an allotment in the Kingdom. Some nations shall come away into eonian chastening and some receive life eonian (Matt. 25:31-46).

God, at this juncture, deals with Babylon according to His great prerogative (Rom. 12:19):

> ***Mine* is vengeance!**
> ***I* will repay!**

Retaliatory measures were not left to His people. In their weakness and insignificance, Israel never could have humbled Babylon. In their ignorance and folly they would not have done it for the good of all. God gears it to His great operations, so that the elevation of Medo-Persia involves the downfall of Babylon.

Israel, also, must *repay.* The seventy years deportation was a settling of accounts with the land. During the time of their kings Israel had not kept the seventh year sabbath. When the number of sabbaths thus violated had come to seventy, during the seventy sevens, or four hundred ninety years of Israel's kings, repayment was demanded, and Israel was deported, so that the land could fulfill the law and lie fallow until it was fully satisfied. This is the sense in which Babylon was "finished" (AV) or her account *balanced.*

PERES has proven one of the most difficult problems in the Syriac vocabulary. In Hebrew *pahras* or *phrs* is used quite often for the *bisecting* of the *hoof* of an animal (AV: *parteth* or *divideth,* Deut. 14:6, 8). Hence *bisected* is probably the meaning in the only two occurrences in Daniel. There is, indeed, a bisection of the Medo-Persian empire, in the sense that it consists of two powers, as is shown by the two horns of the ram in a later vision (8:3). But Persia itself is not bisected. It is only one of the horns. The name Persia does not seem to have any special significance here, any more than Media.

29 **Then, at Belshazzar's ^{sa}order, $^{+}$they clothe $^{>}$Daniel in $^{\cdot}$purple, $^{+}$with a circlet ^{t}of $^{\cdot}$gold ^{on}about his neck, and they proclaim ^{on}concerning him that $^{>}$he is the third authority in the kingdom.**

30 **In the ^{it}same$^{\text{‘}}$ night Belshazzar is despatched, the king of the Chaldeans. $^{?+}$Thus the interpretation comes on Belshazzar the king: $^{+}$the kingdom is taken away from the Chaldeans and given to the Medes and Persians.$^{\circ}$**

5:29, 30

It is a remarkable fact that, in the closing hours of the Babylonian empire, a Jew was third in authority in the realm. Almost from the first, Daniel had a high place in the administration of the kingdom. Now he is elevated to almost regal power. But, stranger still, when Babylon is taken and Belshazzar slain, Daniel is not harmed. He might easily have suffered the same fate as the king, as next to him in authority, but, as we will see, he practically retains his place when the kingdom goes over to the Medo-Persians. Indeed, he probably wielded greater authority than ever before.

BELSHAZZAR'S END

The older historians had much difficulty in reconciling this part of Daniel with secular history. The early Greek records do not mention Belshazzar. Later, inscriptions on clay tablets were found which contained his name and made it clear that he shared the throne of his father, and was his representative in the capital. Nabonidus his father was already a fugitive, having fled to Borsippa after the defeat of his army. His life was spared. Belshazzar, however, because of his brazen profanation of the sacred vessels, is not spared. In the midst of his unholy revelry he falls. It is said that the besieging army turned the course of the Euphrates and entered the city by means of the river bed. The mighty walls of Babylon, and all his gods, could not save Belshazzar from his doom.

The handwriting on the wall applied only to the Babylonian empire. Yet we must remember that it was the head of *gold. This clearly marks it as the best of them all.* The following kingdoms are *inferior* (2:39). And this inferiority increases as the silver gives way to copper, and this to iron and clay. All of the world empires go bankrupt and are lacking, the later ones more than the first. The last of all is the worst of all. The doom of each is already written on the page of prophecy. In effect, the handwriting on the wall gives us beforehand the incompetence and collapse of man's rule over man, and so prepares for the rule of God's Anointed.

DANIEL SAVED FROM THE LIONS

(DANIEL 5:31-6:28)

31[1] And Darius the Mede received the kingdom, being
[as]about sixty-two years old.
6[2] Seemly is it before Darius +to set up over the kingdom ˃
a hundred and twenty-[7]seven[0] satraps who ˃ shall be in all
2[3] the kingdom. + Over [f] them are three chancellors, [t] Daniel
being one [f]of them. [t] These ·satraps ˃ shall be reporting on
their decrees to the three of them, +so no[t] damage will be
done to the king's administration.
3[4] Then ·this Daniel is set permanently over the chancellors
and ·satraps, forasmuch as an excellent spirit is in him;
+moreover the king reflects whether to set him up over
all the kingdom.

DARIUS is said by some to be a title, denoting the *Maintainer,* but the fact that he is called the king so often, and even "Darius, the king," seems to suggest a proper name. He is called the Mede because there is another Darius who was the king of Persia (Ezra 4:5; Neh. 12:22). He was the son of Ahasuerus (Dan. 9:1). It is possible that the name comes from the stem *drsh.* In Hebrew this means INQUIRE. It is remarkable that, in Ezra 10:16, the very letters of Darius' name occur in the word translated *examine.*

At the fall of Babylon Darius received a kingdom covering the whole of the known world. The task of administering such a vast and divergent empire was far beyond his personal capacity, so he established a huge organization with delegated authority to rule locally in his stead. The whole empire was divided into one hundred twenty divisions, and over each was placed a *satrap,* as the governor of a province in Persia was called. (The Septuagint has *hekaton eikosi hepta,* hundred twenty-seven). The central government was conducted by three chancellors. The satraps, therefore, need not deal directly with the king, but with one of his chancellors. This arrangement greatly relieved the sovereign of the burdens of state. Darius was already over sixty years old, with his best years behind him. His ripe experience probably led him to make this arrangement.

The word we render *satrap* the Authorized Version makes *prince* in Daniel, but *lieutenant* in Ezra and Esther. In the Hebrew and Syriac Scriptures, the bewildering variety of titles used for government officials would be far more intelligible if they had uniform and exclusive equivalents in our versions. English has hardly enough to cover all cases. Besides, as our forms of government are quite different from those of ancient times, we are practically forced to use foreign titles at times to avoid misunderstanding. As *prince* is used in the Authorized Version for fifteen distinct titles, we are often compelled to replace it by a more exact rendering in our version. The Persian title here used (*cf* Dan 3:2) is rendered *satrap* in the Septuagint texts and the Vulgate, which the French also follows. We know of no better term, so have used it uniformly throughout.

In modern times, the idea of three *presidents* is somewhat incongruous and especially in a monarchy, and under a king. A republic usually has *one* president, who is the chief executive. A king usually has *chancellors* to stand between him and his subordinates. It seems more fitting, therefore, to use this term of the three officials to whom Darius entrusted the affairs of the kingdom. The title is used nowhere else in the Scriptures. Theodotion's Septuagint calls them *taktikos,* a military term from which we get our *tactics,* which suggests that the policies of the satraps were subject to their supervision. It seems that the satraps could not issue decrees without first consulting them. This would help to consolidate and coordinate the kingdom.

The Authorized Version informs us that the "princes" or satraps were "to *give accounts*" to the "presidents" or chancellors. No doubt they did this, yet the Syriac speaks rather of *granting* a *decree.* This is not the oft-recurring word GIVE (*nahthan* or *nthn*), as in 4:17, but *y'hav* or *ieb,* GRANT. This, of course, does not seriously alter the thought. But *t'ehm* or *tom, decree,* is elsewhere *commandment* (Ezra 4:21; 6:14; 7:23) and *matter* (*tah-'am,* Ezra 5:5) and *decree* (Ezra 5:13, 17, etc.) in the Authorized Version. In this very chapter (6:26) the king Darius says "I make a *decree*" (AV). Instead of "give accounts" we suggest the rendering "reporting on their decrees."

It is remarkable, to say the least, that Daniel should have any place in the government of Darius. We must remember that, when Babylon was taken, he was the third in the kingdom by the decree of Belshazzar, though it was against his wish and will. With Belshazzar dead and his father defeated, Daniel may have been the one who handed over the kingdom to Darius. Ordinarily, this would have excluded him from any participation in the new regime. But Darius doubtless had heard of Daniel. Nebuchadnezzar's proclamation, after the recovery of his sanity, was sent to all people, and must have been of extraordinary interest to a man of Darius' standing. His long experience in governing the province of Babylon and as grandee over all the wise men (2:48) would be worth much to the new government.

Only one of the three chancellors, his excellent spirit finds great favor with Darius and he soon is placed at their head. We would probably call him the "prime minister," even though this was his *permanent* position.

Few readers of translations from the Aramaic (*n'tzagh*) would guess that the word *preferred* of the Authorized Version, the *übertraf* of the German, the *surpassait* of the French, the *superabat* of the Latin (the Greek omits the word) which we render *permanent*, is the same word (*nehtzagh*) often rendered *for ever* in other passages, as "they perish *for ever*" (Job 4:20), and often as *chief musician* (*nahtzagh*) in the Psalms. Besides these it is found as *always, constantly, end, excel, oversee, perpetual, victory*, etc. Literally its stem seems to signify GLAZE, cover with a hard, smooth coating such as makes earthenware last longer. Hence we have the derived thought of *permanence*. Daniel was not made a minister *forever*. It would be natural for him to take the lead at first because of his knowledge and experience. The *spirit* in which he conducted himself in his office appealed so strongly to the king that his temporary position was made *permanent*.

THE CONSPIRACY AGAINST DANIEL

4[5] **Then the chancellors and ˙satraps are seeking to find a
pretext ˃against Daniel ^{f}in regard to the administration
of the kingdom. $^{+}$Yet no^{t} pretext $^{+}$or corruption at all can
they ˃ find, forasmuch as he is faithful, and no^{t} carelessness
5[6] $^{+}$or corruption at all is found ^{on}in him. Then these
˙masters are saying, "We will not find any pretext ˃against
˙this Daniel, unless in the edict of his Alue we find it
^{on}against him."**

6[7] **Then these ˙chancellors and ˙satraps foregather ^{on}with
the king, and thus they say to him, "˙King Darius, live
7[8] for the eons! Counseling are all—the chancellors of the
kingdom, the prefects and ˙satraps, the retinue and the
viceroys—to set up a ˙royal statute and to issue a mighty
interdict that everyone who is petitioning a petition from
anyone—whether alue $^{+}$or mortal—for thirty days, except**

only from you, O 'king, shall be heaved into the vault
8[9] **of the lions. Now, O 'king, set up will you the interdict**
and sign the writing, that is not to be altered, as an edict
of the Medes and Persians which shall not pass away."
9[10] **Wherefore 'king Darius signed the writing and the**
interdict.

6:4-9

The elevation of Daniel and his high place in the king's esteem created jealousy and hatred among the other officials of the court. They resented being placed under a foreigner, a mere Jew. No doubt some of them wanted the highest place themselves, and they may have had very good grounds for claiming it, better, indeed, from their standpoint, than any that Daniel could show. Instead, however, of honestly pressing their claims before the king, they resort to one of those degrading political devices which, alas, are all too common in the governments of man's day. As a matter of fact it is usually rather easy to find some dereliction of duty or corrupt practice connected with the administration of a public office such as his, with its many temptations. But they could not even make the charge of carelessness. Daniel had been an exemplary official.

When they could find no occasion against him they plotted to make one. If they could not do it politically they would do it religiously. Evidently they know of Daniel's faithfulness to God as well as his faithfulness to the king. To bring these two into collision was the purpose of their plot. At the same time they must make the matter agreeable to the king, so they played upon his vanity. It really was a clever conspiracy, and, humanly speaking, a success. The king was led into the trap and Daniel into the vault of the lions. Without a divine miracle, Daniel's place and life were at an end. He would disturb them no longer. They had gained their purpose—if God had not intervened.

A royal statute should have passed through the hands of Daniel before being presented to the king. But, in this case, the plotters knew that such a course would be fatal to their plans. They dare not allow Daniel to have any part in its presentation, as it was directed against him. So they got together and went past Daniel, direct to the king. The statute was so flattering to the monarch that he was blinded to its implications and to the absence of his favorite minister, who should have been present. It is astonishing how even a little adulation will affect the judgment. Darius was really being deified for a time, for he accepted a place which God alone can fill. This is the besetting sin of universal monarchs, and is seen in every one of them. Nebuchadnezzar, Darius, Alexander, the man of lawlessness—all usurp the functions of the Deity and lead men *away* from God, in contrast to Christ, Who leads men *to* Him.

10[11] [+as] [t]**When Daniel knew that the writing was signed, he went [on]into his house. [+]Now the windows were opened for him in his upper chamber toward Jerusalem. [+]Thus at stated times, thrice in the day, is he kneeling on his knees and praying and acclaiming before his Alue just as [f] formerly—[·]this he is doing.**

6:10

Nothing can stop a believer from going to God. An interdict will only make him fly from it to Him for refuge. Daniel had been accustomed to retire to his upper chamber thrice a day at set times in order to worship and pray to Jehovah. He knew well that Jerusalem was the place that God had chosen for His earthly habitation. There would he have brought his gifts and offerings had be been in the land and were the temple still standing. He did not forget the sacred city, but opened the window of his chamber toward the west, in the direction of Jerusalem. That was in accord with God's will in that administration, not now. The time has come, as our Lord told the Samaritan woman, when the true worshiper worships the Father in *spirit* and truth, without regard to place or time (John 4:23).

OBEDIENCE IN OUTWARD ACTS

Had Daniel lived today, he would have comported himself differently. Now we worship in spirit in the presence of the Father at all times and places. But in our outward acts we must be subject to the superior authorities (Rom. 13:1-5). Their laws are God's mandates. If they should do as in Daniel's day, we should leave the matter with God, and omit all nonessential forms and exercises, which might be construed as opposition to the government. Worship, today, does not consist in these things, as it did in the days of Daniel. He is no pattern for us in our attitude toward the political authorities. But, in his time, faithfulness to God demanded that he continue to place his petitions before God, rather than the king, for the king had usurped the place that belongs only to the God of Israel.

DANIEL ACCUSED

11[12] Then these ˙masters foregather and find ˃Daniel peti-
12[13] tioning and supplicating before his Alue. ‘Then they
draw near and are [sa]speaking before the king [on]concern-
ing the king's interdict, "Did you not sign an interdict
that every mortal who is petitioning from anyone—
whether alue ⁺or mortal—for thirty days, except only
from you, O ˙king, shall be heaved into the vault of the
lions?"

Answering is the king and saying, "˙Certain is the
matter as an edict of the Medes and Persians which shall
not pass away."

13[14] ‘Then they respond and are saying before the king, [t]

> **"Daniel, who** is ^{f}**of the sons of the deportation** ^{t}**of Judah,** does **not promulgate** ^{on}**for you, O** $^{\cdot}$**king, the decree,** $^{+}$ ^{on} **the interdict that you signed:** $^{+}$ at stated times, **thrice in the day, he** is **petitioning his petitions** ^{7}**before his Alue**^{0}**."**
>
> *6:11-13*

Now the enemies of Daniel make sure that he does not escape out of their trap. First they go to Daniel himself, at the proper time, and find that they had not overrated his faithfulness. He was not only petitioning, but *supplicating,* before God. He knew of the dilemma into which they had forced him, so that, with far more than his usual fervor, he was placing himself in the hands of his God. This was all the evidence they needed, so they withdrew in order to accuse him before the king.

Once more Daniel's foes make absolutely certain that their plot will not fail. They fear to accuse Daniel until they have the king's assurance that the interdict prohibiting the making of any petition has his unqualified confirmation. So they put it into the form of a question, hoping that the king would commit himself. He is blind to their machinations, and innocently puts all the stress possible on the certainty and irrevocability of the edict. "Certain is the matter as an edict of the Medes and Persians which shall not pass away." Now that they have the trap set, they spring it. Daniel is accused, not only of disobeying, but of opposing the decree by failing to promulgate it.

The ministers in Darius' empire were entrusted with the issuance of decrees. This was not in the province of the satraps, lest danger come to the king (6:2). Daniel, it seems, did not promulgate this decree, as he should have done, seeing that it came from the king. He probably saw in it much damage for the king, not only in its disastrous effect upon his subjects, especially his compatriots, the Jews, but on the king himself, whose vanity and pride and arrogance were being flattered by corrupt politicians, so that he was in danger of usurping the place of the Deity, that monstrous sin which will cost the last great monarch of the nations his throne.

The Authorized Version and other versions use *regard* rather than *promulgate.* The literal *soom* or *shum* denotes PLACE, and is used in such passages as the very next verse, where we read that the king *sets* his heart on Daniel to deliver him, or in verse seventeen, where they *place* a stone on the mouth of the vault. Yet the best example is in verse twenty-six, where this word is used again in connection with a *decree.* There the Authorized Version has, "I *make* a decree." This is the usual rendering elsewhere. Daniel, however, had nothing to do with the *formulating* or *making* of this decree. He did not *make it public.* He did not "place" it. For this we use the special term *promulgate.*

This new rendering may not greatly change the sense, but it helps to solve a somewhat serious difficulty. The question arises, Was Daniel the only faithful one among the deportation? Why was he alone thrown into the vault of lions? We have reason to believe that the deported Israelites had been greatly benefited spiritually by their sufferings, so that there were doubtless many besides Daniel who would not obey the king's edict. But, as Daniel did not promulgate the edict, it may never have been published, so no more of the faithful were affected. The corrupt politicians were concerned only with Daniel himself and had no more opportunity to do harm after they themselves were heaved to the lions. In view of the decree that Darius did promulgate after Daniel's deliverance, there would be no sense in sending out this one, for they contradict one another.

DARIUS' PREDICAMENT

14^{15} **Then the king, when he hears the matter, is enormously in bad odor ^{on}to himself. $^{+}$As ^{on}to Daniel he ^{pl}sets his**

heart to deliver him; ⁺thus till ˙sunset he is exerting himself to rescue him.

15[16] ᶤThen these ˙masters foregather ᵒⁿwith the king and are saying to the king, “Know, O ˙king, that the edict for the Medes and Persians is that every interdict ⁺or statute that the king shall set up is not to be altered.”

16[17] ᶤThen the king says the word, and they ᶜbring hither˃ Daniel and heave him into the vault ᵗof the lions. Calling is the king to Daniel and saying, “Your Alue, Whom you are serving in abidance, He′ will deliver you!”

17[18] And hither is ᶜbrought a single stone and placed on the mouth of the vault. ⁺The king seals it ‘with his signet ring and ‘with the signet rings of his grandees, that there be noᵗ altering of his will in regard to Daniel.

6:14-17

When the king sees how the politicians have played upon his vanity, and tricked him into doing the very reverse of that which he desired to do, his estimate of his own cleverness sinks very low. The Syriac uses the word *stink* here, which, in Hebrew, is used of the Nile, in the plagues of Egypt, when the fish died (Ex. 7:18), and of the odor emitted by dead gadflies in the oil of an ointment (Ecc. 10:1). For this our idiom of being “in bad odor to” is a closer equivalent than the “sore displeased” of the Authorized Version. He had been reflecting whether he should not advance Daniel next to himself as the head of the government. And now these clever but corrupt politicians were going to force him to murder his most trusted official, for whom he had conceived a high regard and a real affection.

What a contrast is there between the power of the Medo-Persian monarch and that of the Babylonian kings! Nebuchadnezzar obeyed no law but his own will (5:19). No official in his kingdom, nor all of them combined, would dare to cross his desires. That is the way God rules, hence it is figured by the head of gold. In the hand of the perfect Ruler it is the ideal form of government. In Medo-Persia the power of the monarch was limited by laws which even he dared not break. Laws have their place, but when they are made by fallible, shortsighted men, they may do more harm than good, especially if there is no appeal. We have the inspired assurance that the silver kingdom is inferior in form to the golden one which preceded it.

Had Darius been Nebuchadnezzar he would not have been bound by the trick played on him by his corrupt and jealous officials, but would have sent them to the lions instead of Daniel. What a spectacle to see the great king baffled in his efforts to save a just and deserving official and friend from a cruel and iniquitous conspiracy! If the most powerful man in the kingdom cannot get justice, what of the poor and humble? This incident gives us an insight into the impotence of the nations to produce righteousness, which is the only enduring foundation. In contrast to this we read of the coming reign of our Lord Jesus Christ (Isa. 32:1):

> Behold! for *righteousness* shall reign a King,
> And chiefs for judgment shall control.

After the king had exerted himself to the utmost to deliver Daniel and had failed, the bloodthirsty officials pressed their crafty claim. The king dare not alter his decree, for that would be contrary to the well-known edict. Finally he gives in. In his own impotence he turns to Daniel's God, and utters one of the most remarkable confessions of faith that ever came from the mouth of a heathen monarch. Even for Daniel, it would have taken great faith to declare his confidence that God would deliver him. Darius' failure to find a way seems to have impressed him mightily with his own helplessness. And this is the best preparation for trust in God. So he says to Daniel, "Your God, Whom you are serving in abidance, *He* will deliver you!" With a heavy heart he affixes to the stone which shuts Daniel in the vault of the lions, his own seal and the seals of his grandees, so that nothing can be altered—at least by man.

DANIEL UNHARMED IN THE LIONS' VAULT

18[19] Then the king departs to his palace and remains in his
house, fasting. +Diversions are not °brought on before
him, +even though his sleep flees on from him. 7+Yet Alue
closes the mouths of the lions and they do not harm
Daniel.°
19[20] ‘Then the king is rising at ˙reveille, in the brightness of
20[21]the dawn. +In a fluster he departs to the vault ᵗof the
lions, and, as he is near ˃ the vault, he cries out to Daniel
in a 7staunch° voice. Calling is the king to Daniel and
saying, “Daniel, servant of the living ˙Alue, your Alue
Whom you are serving in abidance, He could ˃ deliver
you from 7the mouths of° the lions?”
21[22] Then Daniel declares wi to the king, “O ˙king, live for
22[23]the eons! My Alue sent His messenger, and he closed
the mouths of the lions +that they could not harm me;
forasmuch as before Him it is found ˃that I am purged;
and indeed, also before you, O ˙king, noᵗ harm have I
done.”
23[24] ‘Then the king feels enormously relieved, and as to
Daniel he says to hoist him from the vault. +When
Daniel is hoisted from the vault, +noᵗ harm at all is
found in him, seeing that he believes in his Alue.

6:18-23

But the king was exceedingly disturbed, so that he could neither eat nor sleep, and refused the usual diversions. After a long night of trepidation, he rises early and hurries to the vault, giving vent to his grief as he nears it. His faith seems to have been shaken by his fears, which he expresses in the form of a question:

Your God, He could deliver you? He had no doubt that Daniel's God was as willing and desirous of saving him from the lions as he himself had been. But Darius had *not* been *able*. Here is where even God's saints are apt to stumble. They do not doubt God's willingness but His *ability*. Thanks be to Him, the *adversaries* and the *lions* are the ones that are not able to carry out their will. They may thwart the will of the king, but not the will of God. How simple was His method! He has millions of messengers, but He needed only one to close the lions' mouths and keep them from harming Daniel.

The king was as elated over Daniel's escape as he had been depressed over his own stupidity in signing the decree. In both cases the word *enormously* is used (14, 23): His tremendous emotion does him great honor. Immediately he seeks to correct his mistake, and has Daniel hoisted out of the vault. The letter of the law has been fulfilled, so he is no longer a captive to his own enactment. When Daniel comes forth he is entirely unharmed because of his faith in God. He thus became one of that vast cloud of witnesses (Heb. 12:1), whose deeds are recorded in the noble annals of faith. No doubt he was in the mind of the author of Hebrews when he tells us of a prophet who, through faith, *bars the mouths of lions* (Heb. 11:33).

24[25] **$^{+}$Then the king ^{sa}speaks the word, and they ^{c}bring hither these ˙masters who had accused ^{t} Daniel, and into the vault of the lions they heaved them, their wives, and their sons. $^{+}$Yet they do not reach ˃ the earth of the vault before ^{t} the lions have them in their power and pulverize all their ribs.**

6:24

Unbelief might bring up many an explanation why the lions had not devoured Daniel. It could claim that they were not hungry, or otherwise prevented from falling upon him and breaking his bones. All such attempts to destroy the miracle of his preservation are prevented by the fate which befell his accusers. They did not even reach the floor of the vault. The lions were evidently ravenous and powerful, and could have made short shrift of one old man, had they not been restrained by God's messenger.

DARIUS' DECREE CONCERNING THE GOD OF DANIEL

25[26] **‘Then Darius the king writes to all ˙peoples, ˙leagues,**
and ˙language-groups that are abiding in all the earth,
26[27] **"Your welfare be growing great! From before me is**
promulgated this decree: ^{t} In every authority of my
kingdom ˃ be they stirred and terrified ^{f} before ^{t} Daniel's
Alue: ^{t} He is the living ˙Alue and is set up for the eons. $^{+}$
His kingdom ^{t} shall not come to harm and His jurisdic-
27[28] **tion is till the terminus. He is delivering and rescuing.**
$^{+}$ He is doing signs and amazing things in the heavens
and ‘on the earth—He Who delivers ˃ Daniel from the
paws of the lions."
28[29] **And ˙this Daniel prospers in the kingdom of Darius,**
and in the kingdom of Cyrus, the Persian.

6:25-28

God turned the evil into great good. The jealousy of the ministers and satraps led them to seek the death of Daniel. Who would have thought that it would lead to the glorification of God throughout the world? Such are the wondrous ways of the God of Daniel, Who is also our God! From the most sordid motives, the most despicable crime, He makes a background to display His wisdom and power to the peoples of the earth. How much light has been shed upon His character by the story of Daniel in the vault of the lions! Children delight in it and remember it. It appeals to all. It must have created a sensation as it was first published in all the earth.

Thereafter God was known as the God of Daniel, the Rescuer of the righteous, the Preserver of the faithful.

Let us note the *universality* of the kingdom of Darius. It comprised *all* the peoples and leagues [of clans] and language-groups that abide in *all* the earth. It is usual to limit this to the nations grouped together in the center of the inhabited earth at that time. Perhaps it is on this account that the Authorized Version renders this enumeration "people and *nations* and languages." But the Theodotion and Latin versions both have *tribes* here instead of *nations,* and a *league* of *clans* seems even nearer to the Syriac *oommah* or *ame.* In this case this decree was sent out to such leagues, far away on the fringe of the settled areas of the earth. *Peoples* and *languages* also seem to insist on this universality, for even the smallest and most detached group would still belong to the people and speak the language of those from whom they came (*cf* Rev. 11:9; 13:7; 14:6).

THE SALUTATION

Your welfare be growing great! The usual salutation in Bible lands, even today, is *shalom!* This is best rendered by our word *peace.* Yet it seems to include within its scope the fruits of peace, which may be expressed by prosperity. It is, in fact, a wish for their *welfare,* so is *eminently fitting as an introduction* to the king's edict. It is unusual, however, to wish that their peace should *grow,* and this may be an index to the times. There may have been peace in all parts of his realm, but the king wishes to see their welfare increased.

Darius' decree is but an echo of the eonian evangel, which inculcates the fear of God, in view of His impending judgment (Rev. 14:7). Darius urged his subjects to be stirred and terrified before Daniel's God because He has shown Himself to be the *living* God in His deliverance of Daniel. The term *living God* seems to be used in contrast to the false gods of the nations (*cf* Jer.

10:10). Moreover, the king acknowledges the temporary character of his own kingdom and recognizes the ultimate triumph and permanence of God's government during the eons. He probably knew of Nebuchadnezzar's image and worded his decree to accord with it. All other kingdoms may come to harm and be violently overthrown. But "of His Kingdom there shall be no consummation" (Luke 1:33).

The deliverance of Daniel doubtless recalled to mind the rescue of his companions in the fiery furnace, as *well* as all the signs and wonders which He showed to Israel, especially when He called them out of Egypt. It may be that Daniel took this opportunity to rehearse them to the king, and thus they came to be mentioned in his decree. Darius himself stood in awe of Him, and treated Daniel accordingly. This trend continued in the reign of Cyrus, the Persian.

Thus it was that God turned into good the evil which was devised against Daniel. Not only was the aged prophet prospered instead of being destroyed, but God's name and fame was spread abroad throughout the earth.

7 In year one ˃of Belshazzar, king of Babylon, Daniel perceives a dream, ⁺even visions of his head on his bed. ⁱ Then he writes the dream ⁷which he had perceived,ᵒ
2 ˢᵃstating a summary of the matters. Daniel is responding ⁺as ˢᵃfollows:

Perceiving am I in my vision ʷⁱby ˙night, and behold, four winds of the heavens are rushing forth to the vast
3 ˙sea, and four monstrous animals are coming up from
4 the sea, diverse one from another. The eastern animal is a lioness, and she ˃has the wings ᵗof a vulture. Perceiving am I till ᵗ her wings are scraped off, and she is tilted up from the earth and is set up on her feet as a mortal, and the heart of a mortal is being granted to her.

5 And behold, another animal, a ˙second, like ˃ a she-bear; ⁺˃ one part is set up, and three ribs are in her mouth between her teeth. ⁺ Thus are they saying to her, "Rise! Eat huge amounts of flesh."

6 In place of ˙this perceiving am I, and behold, another ⁷animal,ᵒ as a leopardess; ⁺ she ˃has four ᵗ flyer's wings on her arched back, and four heads ˃has the animal. ⁺ Jurisdiction is being granted to her.

7 In place of ˙this perceiving am I in the visions of the night, and behold, a fourth animal, terrifying and awful, and exuberantly mighty; ⁺ she ˃has monstrous ᵗ iron teeth, devouring and pulverizing and stamping upon the remainder ⁱwith her feet. ⁺ She is diverse from all the animals that are east of her, and she ˃has ten horns.

8 Contemplating am I ⁱ the horns, and lo, another bit of a horn comes up among them, and three ᶠof the eastern ˙horns are felled to stumps ᶠ before it. And lo, eyes as the eyes of a ˙mortal are in this ˙horn, and a mouth declaring monstrous things, ⁷and it is making war with the saints.ᵒ

9 Perceiving am I till ᵗ thrones ⁷were placed,ᵒ and the

Transferrer of Days sits: His clothing is pale as snow,
and the hair of His head as immaculate wool; His
throne is ʼasº flaring ^{t} flame, its rollers a flashing flame.
10 Streaming is a ^{t} flame in front and issuing from before
Him; a thousand thousands are irradiating Him, and
ten thousand ten thousands are rising before Him.
·Adjudication sits and the scrolls are opened.
11 Perceiving am I ‘ then—^{f}because of the sound of the
monstrous matters that the horn is ·declaring—perceiving
am I till ^{t} the animal is despatched, $^{+}$ destroyed is her
12 frame and granted to the glowing ·fire. And the
remainder of the animals—their authority is caused to
pass away, $^{+}$yet a lengthening ‘of life is granted to them
till the stated time and season.
13 Perceiving am I in the visions of the night, and behold,
ʼonº the clouds of the heavens, One as a son of a mortal is arriving: $^{+}$ unto the Transferrer of ·Days He
14 reaches, and they ^{c}bring Him near before Him; $^{+}$ to Him
is granted jurisdiction and esteem and a kingdom, and
all the peoples and ·leagues and ·language-groups shall
serve ˃ Him; His jurisdiction, as an eonian jurisdiction,
^{t} will not pass away, and His kingdom ^{t} shall not be
confined.
15 Shuddering is my spirit—mine, Daniel's—in the midst
of its sheath, and the visions of my head are flustering
16 me. I draw near ^{on}to one ^{f}of the risers, and as to the
certainty ^{on}of all ·this am I petitioning ^{f} him. $^{+}$Then he
^{sa}speaks to me, and the interpretation of the matter is he
^{c}making known to me.
17 "These ·monstrous ·animals, ^{t} the four of them, are
18 four ʼkingdoms which will perishº from the earth. $^{+}$Yet
the saints of the supremacies shall receive the kingdom
and they will safeguard the kingdom unto the eon, $^{+}$even
unto the eon of the eons."
19 Then I would ˃ know the certainty ^{on}concerning the
fourth ·animal that is diverse from them all, redundantly

terrifying: her teeth ᵗof iron, ⁺her claws ᵗof copper;
devouring, pulverizing and stamping upon the remainder
20 ᵗwith her feet; and ᵒⁿconcerning the ten ·horns that are
ᵗon her head; and concerning another horn that comes
up and the three ᶠbefore it fall, ⁺even the same ·horn
⁺with its eyes and a mouth declaring monstrous things,
and the vision of it is larger ᶠthan its partners.

21 Perceiving am I and the same ·horn is making an
attack ʷⁱon the saints and is prevailing ˃against them,
22 till the Transferrer of ·Days ᵗ arrives, and ·adjudication
is granted to the saints of the supremacies, and the stated
time is reached, and the kingdom is safeguarded by the
saints.

23 So he ˢᵃspeaks again to me, "The fourth ·animal—it
is the fourth kingdom being ᵗon the earth, that is diverse
from all three ·kingdoms. ⁺ She will devour the entire
24 earth and thresh it and pulverize it. ⁺ The ten ·horns—
from her ·kingdom are ten kings who will rise, and
another one will rise after them. ⁺ He is diverse from the
25 eastern: ⁺ three kings will he abase; ⁺ declarations to set
aside the Supreme will he declare; ⁺ to the saints of the
supremacies will he bring decay; ⁺ he is meaning to alter
stated times and an edict; and they shall be granted into
his hand unto a season and two seasons and the distribu-
26 tion of a season. ⁺Yet ·adjudication sits; and they will
cause his authority to pass away, even to exterminate and
to destroy till the terminus.

27 "And the kingdom and the jurisdiction and the majesty
ᵗof the kingdom under the entire heavens will be granted
to the people of the saints of the supremacies. Their
kingdom is an eonian kingdom, and all other ·authorities
shall serve and hearken to them."

28 Furthermore, as this is the termination ᵗof the matter,
I, Daniel—my ruminations are greatly flustering me, ⁺
my ⁼aspect is altering on me, and I leave the matter in
the custody ᵗof my heart.

THE FOUR ANIMALS OF DANIEL SEVEN

EVERY tribe and people and language and nation will be under the authority of the wild beast of the end time. *All* who are dwelling on the earth, whose names are not written in the scroll of life, will worship it. Consequently, the four beasts of Daniel seven will include the whole earth also, for they compose the wild beast of Revelation (Dan. 7:2-7; Rev. 13:7, 8). This fact will show that almost all modern attempts to identify the beasts fall short of the mark, for few, if any, of them allow the wild beast the universal dominion which is accorded to it in the Scriptures.

It is supposed and taught by many students of prophecy that Nebuchadnezzar's vision of the great metallic image, and Daniel's vision of the four wild beasts represent the same kingdoms: the head of gold is identical with the lion with vulture's wings, that is, Babylon; the chest and arms of silver and the bear stand for the Medo-Persian empire; the belly and thighs of copper with the leopardess are to be taken for Greece; the legs of iron and feet of iron and clay are the same as the fourth monster with iron teeth, copper claws and ten horns.

THE ANIMALS NOT SUCCESSIVE

From the true translation of the word *after* (AV) in verses 6 and 7, which should be "*In place of* this perceiving am I," it almost seems that these animals are not contemporary, but succeed one another. It seems as if each passes away to make room for the next, and only the fourth animal remains at the close. But in the eleventh and twelfth verses we are taught the very opposite. The first three animals have their lives prolonged even after the last has been consumed by fire.

We might reason the reverse from the great image, for there *all* the parts were present at the same time in the vision. Yet, in fact, the head of gold appeared *in time before* the silver, and that before the copper, and that before the iron and the feet of iron and clay. The whole, *as representative of human dominion,* is smashed at once, at the close. The animals seem to have *appeared* before Daniel all at once at first, then one at a time, but this is not sufficient to show that the literal fulfillment will be consecutive, for this is contrary to express assertions that three are present even after the fourth is destroyed.

THE ANIMALS ARE DISTINCT FROM THE IMAGE

Another consideration seems to show that the beasts and the image are distinct in their scope. Daniel had explained the great image to Nebuchadnezzar. He understood its meaning well. But, when he saw the beasts, he did not recognize any similarity, hence he was moved to ask the meaning of the vision, making him know the interpretation (Dan. 7:16). The explanation does not refer to the image and does not agree with any part of it until its end. About sixty years ago I helped to furnish the details for a large painting in which the great image was on one side and the corresponding beasts on the other. Yet, after all these years, I have never been able to discover any correspondences in the first three. Later, a study of the last book of the Bible showed me that when these beasts unite, they become the terrible wild beast there depicted. As this beast is a *religious* power, the beasts of Daniel must be the same. Babylon, Medo-Persia and Greece are not found in Revelation, but these beasts are all there, including the lion, the bear and the leopardess.

Only the lowest part of the great image can closely coincide in time with the animals. In the days of the kings, symbolized by the feet and toes, shall the God of the heavens set up His Kingdom (Dan. 2:41-44). So also "the Kingdom and the jurisdiction and the majesty of the Kingdom under the entire heavens will be granted to the people of the saints of the supremacies" (Dan. 7:27) when the beasts are dealt with. The image spans the time from Nebuchadnezzar to the advent of Messiah in the future. The beasts are not confined to the past, as the upper part of the image, but continue together until the time of the end. We are not living in the days of Nebuchadnezzar, the head of gold, but we do seem to find ourselves among the ten toes of the image and all of the beasts.

COINCIDENCE AT THE END

From the following list it will be seen that all of Daniel's visions seem to head up at the era of the *end,* so that all synchronize at the conclusion of this eon.

Dan. 2:42	at the *end,* the kingdom shall be mighty
7:26	to destroy till the *terminus*
8:17	for the era of the *end* is the vision
9:26	its *end* is by an overflow
11:40	in the era of the *end*
12: 4	seal the scroll till the era of the *end*
9	sealed are the words till the era of the *end*
13	you shall rest and stand up for your lot at the *end* of the days

There may be many beginnings, but there is only one end. This will often help us to establish contact between the various visions.

The account of the composite wild beast in Revelation is a limited view of the four animals in Daniel during the crisis of the end time, which continues only forty-two months. Daniel gives us a broader view, including the past and the future, before and after the subjection of the eastern beasts to the western, for their history and destiny are distinct except for these forty-two months, when they act in concert, from the time that the Adversary himself descends for a brief season until he is bound for the thousand years (Rev. 12:12; 20:2). In this brief interval they are under the direction of the fourth animal and one of its horns. Before this they are subdued by the western monstress, and after it they continue to live when it is consumed (Dan. 7:12).

The *tame* animals, the ram and the hairy he-goat, which are found in Daniel's vision as recorded in the *eighth* chapter of his prophecy, correspond to the chest and arms of silver and the belly and thighs of copper in the great image (Dan. 8:20, 21). The ram is the kingdom of Medo-Persia, and the hairy he-goat the kingdom of Greece. The conspicuous horn between its eyes is clearly Alexander. When it is broken, four others come up in its place. This was fulfilled when, at his untimely death, the kingdom of the conqueror was divided into four parts. All this is long past. Now, from one of these four, an inferior horn grows great (Dan. 8:9). In the explanation he is placed in "the latter time of their kingdom," which might mean that he arises at the time of the end, hence we will be warranted in considering more closely what is said of him. It is evident, however, that the *wild beasts of Daniel seven* are quite distinct from the *tame animals of Daniel eight.*

It is worthy of note that the preview of political gentile power was given in the days of Nebuchadnezzar, but the vision of the four animals in those of Belshazzar. In the latter's reign it is the *religious* side which is stressed. He it was who desecrated the vessels that had been brought from the temple in Jerusalem by drinking wine from them at his great feast. And the gods of silver, gold, copper, iron, wood, and stone who perceive not and hear not and know not, he lauds, yet the God in Whose hand his breath is, and for Whom his path is, he did not honor (Dan. 5:23). It was for this that God balanced the account of his kingdom, and weighed him in the scales, and bisected his kingdom, and gave it to the Medes and Persians (Dan. 5:25-28). This should be recalled when we read of the vision of the four animals, for it was given in year one of Belshazzar's reign.

THE TWO WORLD CAPITALS

The possession of Jerusalem does not entitle a nation to a place among the beasts. From it Christ will rule. It lies in the geographic center of the land surface of the earth and is the city chosen by God for His King. It has been deduced from this that it must also be in possession of the kingdom symbolized by the image and the wild beasts. But this cannot be true of all four beasts, for they appear together until the end. Jerusalem can be found in only one of them. It must, of course, be possessed by the terrible monster which John saw, which is made up of all four of these beasts. Nor does the fact that any nation captures Jerusalem prove that it has a place in the great image, for the holy city has been in the hands of many nations during its checkered history. Rome was not the *fourth* but the *sixth* power to rule over it, beginning with Nebuchadnezzar, for Syria and Egypt had subdued it long before Rome. The possession of Jerusalem by Rome does not include it in Daniel's kingdoms. Medo-Persia and Greece are mentioned. *It is not.*

Babylon is the center of *gentile* rule. All of the nations which have possessed universal dominion have made it their capital. There Nebuchadnezzar reigned, followed by Cyrus and Alexander. Rome never went beyond the Euphrates, so never made good its boast of registering the entire inhabited earth (Luke 2:1). Babylon has never been a world capital since the days of Alexander, and probably will not be one again until the time of the end. Then, in Revelation, we read of these two cities in that great crisis, when Babylon is destroyed and Jerusalem restored. Domination over Jerusalem or Babylon does not imply world dominion, yet it cannot be centered in any other place. Neither Rome nor Constantinople, neither London nor Geneva may have the rule of the whole world. It commenced in Babylon, and this city is its seat during man's day, even as Jerusalem is the only city which can be considered as its capital in the day of Jehovah.

The fact that the fourth beast has ten horns should eliminate Rome altogether, for it had nothing to correspond to these in the past. We hear much about a *revived* Roman empire, but of this there is no hint in the vision or its interpretation. This vision of the four beasts seems to concern different periods than those brought before us in the upper part of the image, for all remain until the end of the era of the Gentiles, and some go even beyond (Dan. 7:12). These beasts appear before us again in the Apocalypse, united into one terrible monster, combining nearly all of the features of the four, for it has the ten horns of the fourth beast and all the heads, making seven, being like a leopardess, with a bear's feet and a lion's mouth (Rev. 13:2).

Who are these beasts? The fact that *they embrace the whole earth* (Dan. 7:23) should keep us from hastily identifying them with any given nations on the map today. Even if we make each horn a separate country, there are far too many governments to fit in the picture. All sorts of guesses have been made, but none of them have proven satisfactory. Although we live in the time when these beasts are present, and there is much that corresponds to the vision, changes are continually occurring, and our list today may be obsolete tomorrow. Yet it is not likely that the governments of the world will be reduced to thirteen or thereabouts, with four great empires. Any interpretation along this line seems foredoomed to failure, so far as present indications are concerned.

THEIR RELIGIOUS CHARACTER

Religion rather than politics is the distinguishing feature of the wild beasts. This is a point that cannot be overemphasized, for it may save us from much futile speculation and many embarrassing disappointments. It is evident that the world is composed of far more than four great empires, so that, in its present form the vision cannot possibly be applied. The moment we begin to name the great political divisions of the earth, we get beyond the number four. Western Europe, Russia, China, the United States—already we have four, and cannot even mention the African bloc. Any attempt to distribute all political power among four political divisions will fail.

On the other hand, the world contains only *four great religions,* if we omit their offsprings, as well as the Jewish religion and others of lesser importance. This corresponds with the *four beasts* much closer than any *political* allocation. The great question of the end time is not merely concerned with political power, but a vast confederation of *false religions* which seek to destroy the only religion which is of God. We should remember that the coming Kingdom will have a Priest upon the throne, and a priest nation at its head. The judgments that precede it deal with false priests as well as false rulers, with worship as well as power.

Once we grasp that the animals in Daniel seven are vast religious confederacies, the problem still remains to determine which is which. That the western combination is Christendom seems clear enough from the mention of iron teeth and copper claws, which doubtless refer to the mechanized warfare which specially characterizes so-called ''Christian'' nations. Moreover, this religious group is split up into many martial states, which may be figured by the ten horns. But it is not nearly so easy to segregate the animals which represent the eastern trio. To which religion shall we assign the lioness? We are so accustomed to associate the lion (the male maned lion, however) with Great Britain, that the connection is not easy to break, even if this is not a lion, but a lion*ess.* So with the bear. The temptation is strong to make this Russia. But transient emblems of *political* power should not influence us in seeking to understand *religious* symbols which cover far more ground and are concerned with very different aspects of truth.

Let us take the lioness as an example. If we apply this to Britain, why is it female, contrary to all traditions? (It is usually listed as masculine with a feminine ending.) And what is meant by its vulture's wings? Moreover, when were the wings scraped smooth, and at what time was she set upon her feet and given a human heart? Of course, all this could be true of her in the future. But that is no evidence for identification. Any nation may change to correspond to this in the future. Such identifications, however, are based on the past and the present. As the vision culminates in the time of the end, there is no need for it to correspond to anything now or in the past. This method of study is not only futile, but may lead to disastrous conclusions. Prophecy itself has become a discredited speculation because of the many failures of those who have misinterpreted it. Let us be sane and sober.

The bear seems to fit Russia so well that it seems a pity to call for its credentials. But the details have received no intelligible fulfillment. What part was "set up"? What are the three ribs in her mouth between her teeth? The bear is encouraged to devour much flesh. Those who make Russia the bear usually make it Gog also, which, they say, will have its armies destroyed at the battle at Armageddon. There, however, the bear is more devoured than a devourer. Being politically against all religion, yet with its people nominally Christian in the main, Russia cannot represent any separate religious division of the earth, hence is not portrayed by the bear. It might be included in the fourth beast as one of the horns, according to the present outlook.

The safest and most satisfactory solution of these beasts is indicated by the *religious* character of the acts of the last horn. He will issue declarations to set aside the *Supreme,* and shall wear out the *saints* of the supremacies, and shall mean to alter stated times and an edict (Dan. 7:25). The opposition here is not to another nation, but to God and His saints. It is human religion under Satan against the divine under Christ. This interpretation seems amply sustained by the later revelation given to John at Patmos.

A glance at the literary structure of the last book of the Bible will show that the wild beast, which is a combination of the four in Daniel, is primarily a *religious* empire. In the throne section, from chapter 4:1 to 11:18, which deals with the *political* redemption of the earth, the wild beast is not seen; rather the false messiah comes forth as a rider on a white horse (Rev. 6:2). It is in the succeeding chapters, the temple section, which deals with the *religious* redemption of the earth, that we have the wild beast brought before us, first in relation to *faithful* Israel, the star-crowned woman (chapters 12, 13), and then connected with apostate Israel, the *un*faithful woman (17, 18). This should show beyond refutation that the beast, in all its phases, is a *religious* combination, not a political confederation.

"BEFORE" AND "EAST"

Chaldee and Hebrew are supposed to be very abstruse, yet they follow the law of all languages, in which the *contexts* determine the sense, and this central meaning is constant throughout. Idiomatic usage may demand a variety of renderings, but even these should not be allowed to infringe on the province of another word in the Original. It seems that our Old Testament was translated by a number of independent workers. Otherwise it would hardly be possible to account for the great variety of its renderings. This crisscrossing greatly hinders the student who desires to do accurate and painstaking investigation.

In Chaldee and Hebrew the same stem (*qdm*) is used to denote *precedence* (*kodahm*) and *east* (*kehdem*, *kidmah*), though the latter may have an *ah* or *e* added. This probably arises from the fact, in nature, that the country east of us precedes us into the light of day. This must always be borne in mind in any version, for the translator is compelled to interpret in rendering a word which may be made both *east* and *before* or *foremost*. The time does not seem to be important, for nothing is said about *when* the animals arise out of the sea. But their order or arrangement seems to be given. We may read verse four "The *foremost* is as a lioness," or "The *eastern*..." The latter is much more pertinent, and would be the order if arranged in a line before an oriental.

The same is true of the word rendered *first* in our Authorized Version in the eighth and twenty-fourth verses. We may make a difference also between the horns and read, "three of the *eastern* horns are felled," and the horn which rises after the ten is different from the *eastern* horns, though, in the case of the horns, the context seems to favor time rather than space. Theodotion's Septuagint makes these *in front of*, so he understood the horns to be before in *space*, not in time. We will follow their rendering in this but make it *east*. The stem of these Hebrew and Chaldee words, *qdm*, is the one usually translated *east* in our versions. In our quest for the true interpretation it may help us to bear in mind that such words as *before*, *first*, and *foremost*, may lead to important discoveries if rendered *east* instead. After many years' consideration, it seems certain that the fourth beast is a western confederacy, for this agrees with all of the other indications.

Since the last beast is thrice called the "fourth," and this is not true as to *time*, it must have some significance as to *space* or *order*. If the foremost one, the lioness, is in the east and the fourth animal is in the west, then we may arrange them in a row, from east to west. If we should write them on a map of the world, from right to left, the lioness would be over the Far East, the she-bear over India, the leopardess over the Arab world, and the monstress over Europe and the Americas. This positions them, as we would expect in the Scriptures, in such a way that Jerusalem remains the geographical center of the earth (*cf* Ezek. 5:5). We will therefore give a list of the beasts with their principal characteristics, and the religions and their location on the surface of the earth.

This list seems to be arranged in the direction opposite to that of the Scriptures. But we must remember that if we were writing Chaldee, the language in which this was originally written, the impression would be the reverse. So, in reading the list we should commence at the right and read to the left. This will then coincide with the geographical directions, east and west, when a map has north at the top. In reality, *east* and *foremost* were the same thing to a Chaldean. A row of objects between west and east naturally started in the east with him. Hence they used the same word to describe it.

West			***East***
Monstress	Leopardess	She-Bear	Lioness
Iron Teeth Copper Claws Ten Horns Another Horn	Four Wings Four Heads Authority	One part set up Three Ribs in Mouth Eat enormously	Vulture's Wings scraped smooth. Set on Feet. Human Heart.
Christendom	Islam	Hinduism	Buddhism
Europe, the Americas	The Arab World	India, etc.	East Asia

THE BEASTS ALL FEMALE

While listening to my tentative version of the seventh of Daniel, several were struck with the fact that all the pronouns seemed to be feminine, just as some of the verb forms are third person feminine, such as "she is tilted up" and "she is set up." One of them called my attention to it, asking whether not only the lioness, but the rest were female. This seemed well worth investigation, for in the eighth chapter which speaks of the *political* fortunes of the Medo-Persian and Grecian empires, the tame animals are clearly masculine—a ram and a he-goat. Though not conclusive, it is a striking fact that this is the general rule. In the Apocalypse the women, Jerusalem and Babylon, are in the religion section. As the word *thêrion*, WILD-BEAST, is neuter, the sex is not defined. As it must be referred to by the neuter pronoun in Greek, we must render it by *it*. But this does not keep it from being feminine any more than the expression *wild beast* in English. It is used for both, and may be used of a female. Its body is a leopard*ess*.

As the feminine *her* (—*ea*) in Chaldee is about the same as the masculine *him* (—*e*) postfix, adding *a* to it, and this *a* is usually dropped because it was repeated in the vowel signs, the whole matter is very complex. We hope, when our sublinear is complete, to restore the text, adding the missing letter wherever the traditional vowel sign or the Septuagint warrant it. From this it will be seen why we use an edition *with* vowel signs, although we reject them. An "unpointed" text may be misleading unless the vowels are restored which have been dropped because of the later addition of the signs.

The broad outlines of the vision of the four animals have been known at all times. But these have not led to a satisfactory interpretation. In such a case we must search for minute details if we wish to discover the true interpretation. This is our excuse for dwelling so long upon such a seemingly immaterial point as the sex of the animals. But this is a very striking fact in the Original. The feminine is unusual in such a scene. In fact it seems to have been taken for granted by translators and scholars that it must be masculine here, so that they say the form is feminine, but it is used for the masculine in the case of the lioness, although its verb forms are also feminine. Every such point will aid us in completing the picture on which to base our interpretation. The feminine is manifestly preferred to the masculine in figures of religious bodies, while the masculine is used of political organizations.

THE LIONESS

The fact that the Septuagint texts clearly make the lioness feminine, *leaina,* should settle the question that scholars inject into the Chaldee text, when we note that, in both Greek texts we read of *her* wings, the human heart given to *her*, and that *she* was tilted up from the earth. Besides, the accompanying word, *eastern* or *foremost,* is also feminine in form.

THE SHE-BEAR

The word *dohv* or *dub* is both Hebrew and Chaldee for *bear.* It denotes MUTTERER. There seems no doubt that it is used for both sexes, just as in English. That it is feminine *seems* certain from the Authorized Version rendering "bear *robbed of her whelps*" (2 Sam. 17:8; Prov. 17:12). But the word *shakkool* or *shkul* means *bereaved,* not *robbed of whelps,* and probably refers to either sex, a bear bereaved of its *mate.* Yet the grammar of the context seems to indicate the female in other passages. In Daniel we read of "*her* mouth," and "they said to *her*" (Dan. 7:5). So that we must render it *she-bear* here, to be exact. The Septuagint texts also read *her,* as the Chaldee.

THE LEOPARDESS

The grammatical form of *n'mar* or *nmr,* LEOPARD, seems to be masculine in Chaldee. Nevertheless the Septuagint texts give the rendering *pardalis,* which is the feminine for *pardus,* and use the feminine pronouns as the Chaldee. So, once more, there seems no doubt that the female is meant. The pronouns practically prevent us from making it otherwise. The text may have become altered in the course of time, or the "masculine" may be only a *common* form for both sexes here.

THE MONSTRESS

In Chaldee the word *animal* is simply LIVING, and has the feminine form, although it is evident that it includes both genders in such passages as "the beasts of the field" (AV, Dan. 2:38; 4:12, 21). Yet the fact that the text says that *she* is different from all the animals before *her*, there are monstrous iron teeth and ten horns *to her*, and *she* stamps upon the remainder with *her* feet, leaves no doubt that this monster also is feminine. In the Septuagint the word *animal* is rendered WILD-BEAST, which is neuter, hence they are compelled by the idiom and the grammar to overlook the sex. We need a good feminine ending for "monster," so we suggest the regular ending *-ess, monstress.*

The combination monster of the later revelation (Rev. 13:1, 2) is also feminine, though the Greek and English almost obliterate the fact, since both the Greek *thêrion* and the English WILD-BEAST must be neuter according to the idiom of these languages. Nevertheless, as this monstress *as a whole* was like a leopard*ess* (*pardalis,* not *pardus*), it also falls in line with the whole picture. Bear may also be feminine, for *arkos* is both. Only the lion is clearly masculine, being *leōn* in place of *leaina.*

It would seem that, even as Israel, in subjection to Jehovah, is set forth as a woman, so the nations in subjection to the evil spirits, and, later on, to the fiery-red dragon with seven heads and ten horns, are set forth as lower animals of the feminine gender. It seems as if each religious group on earth is due to and controlled by a spirit power above. In the heavens also there seem to be religious divisions as on earth. It may be that each of the seven heads of the dragon has authority over the corresponding ones on the wild beast, and each horn of the wild beast is under one of the dragon. Satan claimed the worship of all mankind, and his underlings no doubt are seeking to make men bow the knee to him.

Our first impression, when we compare these animals with the religions to which they correspond, or rather, the countries under these religions, may be somewhat disappointing in some cases. Seeking to find parallels which may not exist until later, we may miss the excitement which is the fundamental ingredient of prophecy sensationalism today.

GREECE, NOT ROME

In deference to the teaching that Rome revived is the kingdom of the end time, we will consider carefully the passage on which it is based. The eighth chapter of Daniel mentions Greece (verse 21), which was divided into four kingdoms. In the latter time of *their* kingdom the antichrist shall stand up (verse 23). There seems to be no possible doubt that we must look to Greece for the king of strong presence, and understanding problems, the antichrist. The last vision, which goes into more detail, also links the era of the end with Greece, not Rome (11:2, 3).

But the ninth chapter seems to contradict this idea. There (9:26) we read, in the popular versions, of "the people of the prince that shall come," that is, it is claimed, the Romans who destroyed Jerusalem under Titus are the people of the prince of the future, the antichrist. This is not nearly so definite in the Hebrew as it seems to be in English, for Luther renders it, "and the people of a sovereign shall come." Professor Menge's popular German version says, "the war-folk of a sovereign *who approaches.*"

THE FUTURE FLOOD

The facts do not fit our versions. In the past Jerusalem has never been destroyed by a flood. Anyone who will read of its destruction by Titus, under the Romans, as recorded at length in Josephus, will see that fire, not water, ruined the city and the sanctuary in his day. And yet this seems to be the event spoken of by Daniel, after Messiah is cut off. Jerusalem is located on a high ridge with very little watershed above it. This makes it most unlikely that it should suffer from an ordinary flood. There is no great stream near it, which might overflow. So we must look for something out of the ordinary. Such a deluge seems to be indicated *at the time of the end,* the *last* destruction of the holy city, when the dragon is cast into the earth, and casts water as a river out of its mouth, in order to carry away the woman, faithful Israel, by its current. This may well be the flood to which Daniel refers (Rev. 12:15; Dan. 9:26).

In Tiberias, while watching a whirlwind on the far side of Galilee, I was impressed by the violence of the wind, and how it sucked up huge volumes of water and let it fall again. That, it seemed to me, might explain several obscure matters in the Scriptures. In the song of Moses he says that "the floods stood upright as an *heap,*" according to most versions (Ex. 15:8, see also Josh. 3:13, 16; Psa. 33:7; 78:13). The word heap (*nehd* or *nud*), strange to say, comes from the root WANDER, and is so rendered in the Authorized Version, as in Job 15:23: "He *wandereth* abroad for bread." *Heaps* don't *wander. Waterspouts do.* They can make water stand up. So that, when Israel crossed the Red Sea and the Jordan, the waters were made to stand up by, or like, a waterspout.

Again, while meditating on the shores of the Dead Sea, my mind's eye could see another Jordan emptying the sea even as the literal Jordan flowed into it. The waters of the river continually empty themselves into this deep hollow in the earth, yet it does not fill. The level of the surface does not rise. What becomes of it? When I was there much of this heavenly Jordan was visible, for black clouds scurried across the sky above it and even dropped some of its water upon me. There must be as much water evaporating from this sea as flows into it. In the air above us are huge reservoirs of water, which flow above to feed the rivers beneath. This is only a suggestion, given at this point to show how even lofty Jerusalem could be flooded. Hot air over the city could hold enough moisture to deluge it, the moment that a cold current reduces its temperature sufficiently to cause precipitation.

But this could also be accomplished by a *waterspout.* The wind could whirl the waters of the Dead Sea or the Mediterranean so as to suck up rivers of water into the sky and deluge the city so as to destroy it. That the dragon could do this and that it would correspond with the power of Satan is evident from his methods in opposing Job. He caused a great wind from across the wilderness to touch the corners of the house and it killed Job's sons and daughters (Job 1:18, 19). Indeed, Satan is a *ruach,* a wind or spirit. He is in his element when he uses it. Such may be his method in seeking to destroy God's sons and daughters in Jerusalem, in his last desperate effort at the time of the end.

If this *last* destruction is with a flood, then we can understand the peculiar wording of Daniel 9:26: "its *end* is by an overflow." The sanctuary shall be destroyed by a river from *above,* in contrast to the next sanctuary, which will have a river issuing from *beneath,* which brings restoration and life where it goes (Ezek. 47:1-12; Rev. 22:1, 2). This end is not of the *first* destruction under Titus. There was a ruin associated with the cutting off of Messiah. But the *end* ruin is with a *flood.* This puts sense into the next sentence: "and till the end of the war desolations will be decided." After Messiah's rejection, to the end of Jerusalem's warfare, no matter how often it may be restored, it is subject to desolations. Again and again the city has been destroyed. This will be true in an intensified degree at the time of the end. The saints will flee from the city to the mountains. The flood will devastate it. Then comes Jacob's great affliction. One desolation will follow another until all nations are gathered against Jerusalem to battle, and seize the city, and lead half into deportation once again. Then shall the Lord fight against the nations, and His feet stand on the mount of Olives (Zech. 14:1-4; Acts 1:11).

After we have adjusted the interpretation to fit the facts, especially as to *time,* it is evident that the usual translation needs revision so that it also may fall into line. This can be done satisfactorily from the Hebrew text. It will be found that such a rendering is not only in line with the facts of past *history,* but also with the evidence of the *text.* As to the various translations which we have before us, it is apparent that they were made to suit the interpretations. Hence ours will not be alone in that regard. We will conform to both the facts and the text, and restore the natural reading of its key word, "its end is by an *overflow.*"

"WITH," NOT "THE PEOPLE OF"

My records show that, when making my first draft of Daniel nine, and not thinking of my interpretation, I made a version which was contrary to it. I wrote "*with* the coming governor" instead of "*the people of* the prince" (AV). Later, under the influence of others, I put in pencil, "*by the people of* the coming governor" (Dan. 9:26). Some may wonder how this is possible, so I will explain. The Hebrew is simply: *'eem nahgeed habbah* (or *om ngid eba,* WITH governor THE-COMING). But the stem *om,* WITH, is also used for the word people (*'am*), as in verse 24: Seventy sevens are segregated for your *people.* The stem *om,* WITH, is very appropriate for the noun *people,* for this denotes those persons who are *with* one another. (For the stem letters, we use a simplified transliteration of the Hebrew in which *aleph* is *a, he* is *e, waw* is *u, yod* is *i,* and *ayin* is *o*). Rotherham has *with,* not *people.*

The old Greek translation of the Hebrew, Theodotion's Septuagint, also reads *with* or rather *together with* (*sun*), not *the people of.* So we are not presenting a novel and unusual rendering. It is in fact the only *natural, unforced* way of carrying over the Hebrew. The addition of *of* is usual when two nouns like *people prince* (AV) stand together in Hebrew, so we cannot object to it. The *the* is merely English idiom. Since the Septuagint could make sense by using *together with,* there seems no need to make it otherwise unless the context clearly demands it, or the *with* makes no sense.

To insert *with* in place of *the people of* in the Authorized Version would not be intelligible, because it has rearranged the sentence, putting the last part first. I had it: "And the city and the sanctuary shall be ruined *by the people of* the coming governor." Even in my erroneous rendering, *with* will not fit in. The whole punctuation needs to be revised, and divided into sentences in accord with the time implied in each. It should read (Dan. 9:26):

> $^{+}$ **After** the **sixty-**$^{+}$**two** ·**sevens, Messiah will be cut** off, **and** there **is no** ^{7}**adjudication**^{0} **for Him.** $^{+}$**The city and the holy** place **shall be** ^{c}**laid** in **ruins with** the other **governor's** ·**coming;** $^{+}$**then its end** is ^{4}**by** an **overflow, and till** the **end of** the **war desolations will be decided.**

Hebrew connectives are few in number, and correspondingly wide in scope. This preposition WITH is also rendered *unto, by, to, in, against, beside, among, and, before, withal, accompanying, of, by reason of, yet for all, as, as long as, neither, more than,* in the Authorized Version. The CONCORDANT LITERAL OLD TESTAMENT hopes to manage with only a few extras, such as *by,* seeing that *with* alone will not cover the ground. Here, however, the Septuagint shows clearly that *together with* was their understanding in this passage. This gives a vigorous sense, which cannot be mistaken. The rendering *the people of* gives us a vague, inaccurate, unsatisfactory idea. It was not the *people* of Rome who laid Jerusalem in ruins, but their *armies,* mostly mercenaries, and their general or emperor. It does not seem fitting to call these the people of a prince or governor supposed to come two thousand years thereafter.

Here we have three distinct notations of time. One is intermediate: the cutting off of Messiah and the ruination of the city and the holy place. Then there are the two "ends": the end of the city, and the end of the war. The first period includes the crucifixion and the ruin of the city and sanctuary by Titus. The first "end" is in the middle of the seventieth week, when the dragon descends and Jerusalem is deluged. The second "end" is when the war is finished, at the coming of Christ. During the last half of the seventieth seven there will be no restoration, but further desolations during this, the most terrible period of Jacob's long series of afflictions.

Deserted Jerusalem is the subject of Daniel's ninth chapter. Jerusalem was already deserted at the time when Daniel wrote. What was on his heart was the time which would elapse until Jerusalem and the sanctuary would be finally restored. So he is informed of the fortunes of the city in the interval. After seven sevens, or forty-nine years, we have the restoration under Ezra and Nehemiah. Then, after sixty-two sevens, or four hundred and thirty-four years, intervenes the birth of Messiah and His cutting off, ere there is the ruin under Titus. *As in the other visions in this book,* we skip over to the *end* for the concluding seven. Then Jerusalem is visited by a flood and subject to repeated desolating catastrophies during the last half of the final seven, until her warfare is ended. Thus, by fire and flood, she is cleansed from her trespass. A new city is built in which righteousness reigns, and a new sanctuary is erected in which holiness dwells.

Rome is not mentioned in this passage, but it is implied in the cutting off of Christ and the ruin of the city and sanctuary. Unlike the preceding chapter, in which the four fragments of Alexander's empire are definitely connected with the end by the phrase "in the *latter time of their* kingdom" (8:22, 23), Rome is not associated with the end. A *flood*, not a *fire* is at the end. The coming "prince" or governor is not associated with any previous kingdom, as in the case of Greece. Nothing is said regarding those who ruin Jerusalem and the sanctuary at that time which would link them to the end. Hence there is no ground whatever in the pages of prophecy for expecting a revival of the Roman empire.

The great object of the Adversary, in these last days, is to discredit the Word of God. He is succeeding in this, for the apostasy proceeds apace. One of his most potent devices is to throw ridicule upon the precious promise of our Lord's return by means of date-setting and prophetic predictions which do not come to pass. Thirty years ago much was made of Mussolini and the revival of the Roman empire as the antichrist and his kingdom. His career was given as a test of God's faithfulness and the trustworthiness of the Scriptures, just as if it were actually written that Rome is the final phase of gentile rule and that the lawless one will be a Roman. These, alas, are only inferences from passages otherwise obscure, as we have shown. God's Word should not be tested by our interpretations. Great and good men have been putting their fallible opinions in place of what is written! The execution of Mussolini at the end of the second world war may have effected the very reverse of what they intended. If any such predictions are not fulfilled, then God's inspired Word is discredited. The apostasy is helped, rather than hindered.

We pray that, if these studies accomplish nothing more, prophetic students will be more careful not to make God's faithfulness contingent on a fulfillment of their deductions and predictions. We implore all who are pointing to Rome as the key to end-time prophecy, to examine the original Scriptures with the utmost care to see if this is an inevitable deduction from the text, or only a possible one or even an improbable interpretation. Brethren, we are in the midst of the greatest of all apostasies. No real believer *wishes* to encourage and aid in this departure from God and His Word. Yet I fear that some of His most noted and devoted servants may have fallen into this snare.

We are convinced that the doctrine of a revival of the Roman empire at the time of the end lacks all real foundation in God's revelation, and that through it men of God are being used by the Adversary to turn men away from God's Word, hence we beg to be forgiven if, at any time, we seem to say aught that will hurt or offend. Not many are able to consult the inspired Original in such a case, so it devolves on us to lovingly warn our fellow slaves of this device of the Adversary, and to seek to point out what seems to us to be the true interpretation. *But we will never make this a test of God's faithfulness. We may be mistaken, but God's Word will be fulfilled just as it stands—to the last iota!*

Following out the lines laid down, we plan to consider next the four winds or spirits which caused these animals to emerge from the sea. Then the special features (the wings and horns, etc.) will claim our attention, followed by an endeavor to show how these fit the great religious systems of the world. Then their judgment will come before us, and the adjudication granted to the saints at the advent of Christ. Finally we will seek to orient ourselves and answer the question, When do these things take place? and, Where are we in this prophecy?

After we have considered this aspect of the truth, we hope to take up the most conspicuous character presented in the prophecy, the last horn, in his other presentations, as the Man of Lawlessness, the Antichrist, and his other titles, so as to be able to understand the trend of our times, and keep ourselves clear of the great delusions of these closing days of this wicked eon, and please God in the midst of lawlessness, apostasy, and godlessness.

THE FOUR WINDS OR SPIRITS

THE CAREER of Satan, the ancient serpent and the Adversary (Rev. 20:2) may be divided into eight distinct epochs: (1) Possibly he was among the sons of God who celebrated the creation. (2) Then we meet him in Eden, the source of all our sorrows, the deceiver of the human race. (3) Then he is found in heaven as well as on earth, as seen by the part he played in afflicting Job and in trying our blessed Lord. (4) In the future he will be cast down and left to rage for a brief period on the earth. (5) Then he will be confined to the abyss during a thousand years, (6) only to be released for a short time to deceive the nations and lead them to battle against the holy city. (7) Then he is cast into the lake of fire. (8) His last and final state will be when all of God's creation are reconciled to Him, and the office of adversary and of Christ both become inoperative in the Kingdom of the Father, and God is All in all (Col. 1:20; 1 Cor. 15:28).

The vision of Daniel is concerned with the third epoch, in which he still has access to heaven, yet claims the sovereignty *and worship* of the earth. In Job's case he seeks to alienate him from God by heavy trials, but he is defeated. In the trial in the wilderness he seeks to gain the worship of our Lord in exchange for the authority and glory of earth's kingdoms, but loses again. *Divine service is for God alone!* (Luke 4:5-8). It is this that is at stake in Daniel's seventh chapter. It is the *opposition to divine worship* which sends the four winds or spirits (7:2) from heaven to earth, to organize mankind and give them forms of worship which alienate them from God and prepare them for the worship of His Adversary. In the next period of Satan's activity, when he is cast down to earth, he unites all of this worship by force and makes it his own.

THE DRAGON

It is the *dragon,* standing on the sand of the *sea* that brings up the wild beast (Rev. 13:1) The four winds or spirits of Daniel's vision are from *heaven.* Meanwhile there will come a tremendous change in the spirit world. There will be a battle in heaven (Rev. 12:7). Michael and his messengers will defeat the hosts of darkness, and Satan, the Adversary, under the figure of a fiery-red dragon, will be cast down to earth. The evil influences that hitherto came to mankind from the chief of the jurisdiction of the air (Eph. 2:1) will then be concentrated on this earth, and lead immediately to the persecution of all faithful Israelites (Rev. 12:13). The four animals of Daniel become one, united under the immediate leadership of the dragon. The defeat of Satan and his hosts, and his fury, knowing that his time is limited, is the key to the change of figures from four animals to one monstress. The religious powers of the earth unite to fight for the supremacy of Satan and his human representative.

The four winds and the dragon are clear and conclusive indications that the four beasts of Daniel are not merely earthly powers, but the expression of superhuman heavenly authorities, and have as their object the banishment of God and His worship from the earth. The striking difference between Daniel and Revelation is worth our consideration. In the earlier prophet, four winds of the heavens rush forth to the vast sea. Not only are the *four animals* united to form the *one monstress,* but *the four winds or spirits also unite to form one monstrous dragon.* The word *winds* might be rendered *spirits.* It is so translated in this very chapter, when Daniel's *spirit* is shuddering (Dan. 7:15). As *wind* is a common figure for *spirit,* it comes to the same thing. The sea is a constant symbol for the moving masses of mankind. So, literally, four spirits from heaven enter among men and cause the emergence of the four great religious movements which are figured by the four ferocious animals.

This should not seem strange to us. The body of Christ is formed in precisely the same way. The Spirit of God broods among men and there emerges a company of believers who are vitally united by this Spirit, so that they form one organism, which can and will be used by Christ, in carrying out God's gracious purpose to bring the heavens back to His feet—the precise opposite of that in Daniel. We will operate to bring the celestial host to worship God (Eph. 2:6, 7). These dark spirit powers are operating to win the worship of the earth for Satan. Today God's saints are not divided into four bodies, but are all one, because, in this administration, all have the same spirit. Satan's minions are not only many, but seem to be diverse, so that the four spirits which descend produce four different forms of religious bodies. All are animals, or beasts, in that they are soulish, not spiritual. One comes near to being human, being given a human heart, but, at the other end, one is more than beastly in its powers of destruction.

In the commencement of Mohammedanism we have a clear example of the operation of such a spirit. Mohammed's revelations are variously ascribed to catalepsy and visions, in which a spirit messenger appeared to him. In his swoons he received much of what was to become a new religion. In him also we see the combination of political with religious power. In fact, though beginning as a prophet exclusively, without any temporal power, he ended almost the opposite. The Koran regulates both, even as the Bible includes the laws which govern the nation of Israel. Christianity was no beast until it became Christen*dom,* in the days of Constantine. Then it was that *authority* was given to it, and it became a power in the earth. Now every real believer who is led by the Spirit of God finds himself out of sympathy with powerful, official, political Christendom, for it is a more ferocious foe of faith in God than heathendom itself.

THE VAST SEA

In Scripture the term "great sea" refers to the Mediterranean. Judah bordered on it (Josh. 15:47), and Ezekiel refers to it (47:10, 15, 19; 48:28). But in Daniel this word is not *great* (*gahdohl* or *gdul*), but literally MANY (*rav, rb*) or *much,* which we seek to express by the word *vast.* This striking change suggests that all of the great seas of the earth are included. The Mediterranean is "great" only in relation to the other seas with which the Hebrews were acquainted, such as Galilee, and the Dead Sea. Had the Mediterranean been intended, the usual phrase would have been used in this passage. Indeed, the AV rendering has led earnest students to the erroneous conclusion that the Mediterranean is before us in Daniel seven. It may be, of course, that the Western terror came out of this sea, but the others more likely came up, in the vision, from what we would call the seven seas, one in the Pacific, one in the Indian Ocean, and another in the Red Sea. But this is only a suggestion. Literally, these animals rise from the whole mass of mankind, not from the small fraction on the shores of the Mediterranean.

KINGS OR KINGDOMS

Much confusion has been caused in the study of Daniel by deducing that the term kings must refer exclusively to *political* powers. In the millennium, church and state will be united. The Messiah will sit as Priest upon His throne; He will not be of the order of Aaron, but of the order of Melchizedek. The *saints* shall receive the

Kingdom in the thousand years. And even now, this is the case in some countries. The king (or queen) of England is also the Defender of the Faith, and nominal head of the state church. The Roman bishop, the Pope, insists on being a temporal sovereign as well. It is clear that a priest who is in closest contact with God is fitted to rule over men. So it will be in God's good time. This is the ideal. Now, however, when religion is so corrupt, we are thankful to have church and state separate. But even now there is a strong tendency to unite or divide along religious lines. There are Christian, Moslem, and Buddhist states. Though politically apart, those of the same religion tend to unite in a crisis. Their creed is a powerful factor in their political allegiance.

A great deal of ruling or governing is done by religious leaders. In Tibet, for instance, where priests alone governed, the rule had been divided, one Lama taking the civil, the other the religious sphere. In Israel, in our Lord's day, the high priest had considerable political power. It is difficult to keep the two entirely separate, even in countries like the United States. For many years there has been a steady trend on the part of popular preachers to take a hand in politics. Occasionally they have a strong influence in some aspects of government, and we may expect this to increase, so that the great confederation at the conclusion of the eon will not be a mere political alliance, like the United Nations, but the leaders will demand the allegiance of the churches as well as states, of the priests and pastors as well as the politicians and people.

Perhaps the clearest evidence with regard to these "kingdoms" is the character of their end. The three eastern "kingdoms" are prolonged even after their jurisdiction passes away from them (Dan. 7:12). How can there be a political kingdom without authority? Yet these remain alive after their authority has vanished. They are still religious organizations. At that time all authority passes into the hands of Christ and His saints, who administer the Kingdom. Yet a religion can live without authority. This is what these eastern cults seem to do until there has been time for Jewish missionaries to come and teach them whatever their Messiah has directed them (Matt. 28:19, 20). When I understood these animals to represent purely political powers this statement seemed inexplicable to me. How and why should Medo-Persia, Greece, and Rome continue in the Kingdom, lacking any authority? All kingdoms in the millennium must be clothed with delegated authority in the thousand years even though they are under the suzerainty of Christ and Israel. Else they cease to be kingdoms.

One of the most searching tests of any interpretation is the explanation given to Daniel in regard to these three eastern animals. Literally, it would seem that the whole *religious* structure of Christendom will be utterly destroyed when Christ receives the Kingdom, yet the eastern religions are simply deprived of all *authority*. Politically, it would seem, the iron club of the Kingdom, with one stroke, puts an end to all the power of earth's priests. In Christendom, which has God's revelation, divine worship is set up at once. Its false forms of religion must vanish immediately. In the eastern religions, their devotees must first be taught. Surely they cannot be political kingdoms when stripped of all authority. Such are the "kingdoms" in this vision. They are called kingdoms because they usurp the functions which belong to the sphere of government. Even in the millennium we have no distinct term for the religious side of the Kingdom.

The history of mankind will never be understood apart from the heavens. The earth is full of effects for which there seems to be no apparent cause. Not only does God step in again and again to change the character of the conditions under which mankind lives, both physical and spiritual, but He also sends His messengers, the evil as well as the good, to do their part in preparing His creatures for the consummation. Not so many years ago, so-called ''science'' was loud in its denial of spiritual influences in the affairs of the race. Crass materialism prevailed among those who took the lead in the intellectual life of Christendom. But there has been a change. Spiritism, or demonism, has gained a foothold once more, in anticipation of the impending era when they will have a recognized role in the grim tragedy of the great tribulation, when all religious powers will persecute the people of God's choice.

EVIL COMES FROM WITHOUT

The advent and presence of these four spirits on the earth, and especially the descent of the dragon before the highest pinnacle of human rebellion is reached, throw a lurid light upon the *nature* of mankind. Why was it necessary that these foreign elements be introduced in order to influence and force men to rise against their Maker? Why was there a serpent in the garden? Could not Adam and Eve have found a spring of sin and evil within? Why will Satan be loosed at the close of the thousand years? Will there not be enough of opposition to God in the hearts of men to organize a rebellion of themselves? Always, at every crucial crisis in human history, man has not been left to follow his own instinct or nature, but has been influenced or coerced from without. This should be sufficient to throw serious doubts upon the theological theory of the absolute sinfulness of man's *nature.* God does not use it to turn man against his Maker. *Mortality* is the cause of sin. Romans 5:12 should read ''death passed through into all mankind, *on which* [*eph' hō*] all sinned.''

Let us not confuse man's nature with his mortality, his dying condition, which causes him to sin. The mistranslation *natural* for *soulish* (1 Cor. 2:14; 15:44, 46) is one of the most unfortunate in the Authorized Version, because it reflects an entirely false light on man's nature. It implies that our instincts are wrong, when God declares the reverse. By nature the nations can do, in some measure, what Israel will do in the thousand years, when the law is written on their hearts (Rom. 2:15, 27). By nature even the nations who have no law, fulfill God's law to some extent. Nature was not, and is not, the source of evil and sin. Hence, today, mankind is *un*natural. Obsessed by spirits from without, it has become beastly as the animals that Daniel saw, and even these were unnatural. It would be a great mistake to ascribe the religious movements in the world today to the instinctive corruption of human nature. Rather it is a *violation* of man's instincts. The race is possessed and controlled by unseen, external, irresistible forces. Freed from the domination of these spirit powers, delivered from the mortality which these have thrust upon him, man will instinctively respond to his Creator.

It should be a powerful aid to help us take a considerate and gracious attitude toward these great movements, especially that false and hypocritical system, Christendom, in which we live and which we are compelled to condemn, if we see beyond the human actors to the spirit powers that actuate them, whose unconscious dupes they are. Those in authority in Christendom are only puppets, pulled about by the spiritual influences which are controlling them. These, in turn, though they, like their dupes on earth, are doubtless acting in accord with their own inclinations, and carrying out the behests of Satan, are all under the divine control, and are carrying out His intention, even though they are opposing His will and worship. This God's-eye view of the vision is the only sensible one. God could not have predicted its end if He had depended upon His creatures to carry it into effect. But it should greatly soften our hearts, and keep us from harsh condemnation, when we see the wisdom of God's ways with His erring creatures.

From these facts grave conclusions inevitably follow. The world today, especially in regard to the religious forces which were revealed to Daniel in this vision, is not a product of man's genius, nor will its future be shaped by human efforts. Not even the believers, who have the presence and power of God's holy Spirit, will convert any of these animals, or prevent the terrible afflictions which threaten the saints in Israel or the indignation which awaits the world.

If we ascribe these vast operations to spirit powers alone, and do not see beyond these agents, it will bring us little relief. Our hearts will still fail us from fear of that which is impending over the earth. In fact, many peoples of the earth live in continual fear of the demons, ghosts, specters, and spooks that haunt their existence, and make their lives a series of propitiations to the evil genii which seek to harm them. Christendom, however, is so deceived that it is blind to the powers that impel it. Like Eve in the garden, they are pleased with the prospect of being as gods, and accept the leadership of the spirit which promises to make man divine. It should make us dreadfully afraid to learn that the leading religions of the world are satanic in their origin and end. Great is their power and vast their influence for evil. For believers, especially, this may mean much conflict, discouragement and defeat. We cannot rest in the revelation of Daniel. We must seek our satisfaction in the later unfoldings of Paul.

To the spiritual understanding, Paul's later revelation, that all is out of and through and for God (Rom. 11:36), and that He is operating the universe according to the counsel of His will (Eph. 1:11), is involved in the vision of Daniel. Were these spirits acting according to their own independent inclinations, how could even God know that they would perform their appointed part? Would they fulfill all the details as He pictures them except under the impulse of His word? They are His opponents, and consciously conspire to thwart His will. Certainly they would not fulfill His intention if they were free from His constraint. The multifarious, marvelous wisdom involved in this counterplay of forces is far beyond the imagination of man and infinitely higher than the dark devices of the spirit world. They are defeating their *own* purpose while opposing His, and He is accomplishing His intention through their opposition to His will.

Once we see the unparalleled wisdom of God in using these spirit forces to carry out His plan to reveal Himself and to bless His creatures everywhere, we lose all dread of the mighty spiritual powers that infest the darkness of this eon. True, if we are not equipped with our proper panoply and shield (Eph. 6:11-17), we may suffer from their opposition now. But we need have no fear of the future, or the destiny of the race. Evil though they are, they are merely instruments in His hand for good. Those who know the great religions of the world firsthand, and realize how sorely they misrepresent God and alienate mankind from His heart, may rest assured that the God Who traced their history for us in His Word is not merely *allowing* them to continue their evil career, but needs them in His great plan. Apart from Him they are ferocious, fearful, destructive, devastating. In His hands they will work the weal of man and win him for the worship of God.

Let us then look at this marvelous vision from all angles. Basically, it is God's revelation of that part of His plan which humbles man, so that he will be kept low by the remembrance of his enslavement to evil spirit powers which led him away from God and in opposition to His worship. This is the background and prelude to the contrary and succeeding part of His plan to bring all back to Him through Christ, that He may become All in all. Man is banished from God in order to be brought back, like the prodigal, after having experienced what it means to live without Him. Mediately, it is the effort of the alienated spirit world to turn man's worship away from God to Satan. They organize man into great religious bodies which become powerful and seem to succeed in driving God out of the earth, and almost succeed in wiping His saints from its surface.

These views are true. Man's views of these great religions are false. He looks upon them as a means by which men may worship God, and organized efforts to glorify Him in the earth. The Mohammedan is sure that he has the true faith and all the rest are infidels. He is shocked by the many gods of the Hindu and the three Gods of the Christian. Just as men condemn themselves in accusing others, since they do the same, so the religionists of the earth mutually incriminate one another, though each holds fast to his own righteousness. Christless Christianity, which believers must associate with His revelation in a special way, for it is supposed to be based on the Bible, is the most self-righteous of them all, as well as the most guilty, since it has the outward shell of the truth and a form of godliness based on God's Word, nevertheless lacks life and power, and is not only ungodly, but inhuman and sub-beastly, beyond the others.

It is out of Christendom that the large horn arises that speaks monstrous things to set aside the Supreme. Christendom supplies the ten horns. It stamps upon the remainder. The *spirit* that actuates organized, politically-minded, nominal Christianity, which tries to dominate the governments where it prevails, and seeks to do that which Christ alone can accomplish when He comes, *this* spirit it is that will prepare the western world for the open repudiation of the Deity. One of these nations has already sought to blot out the name of God, not only within its own borders, but also in the rest of the world. In all of them the great apostasy has set in. Movements seeking to combine the good in all religions presage the union of the four animals into the one monstrous beast of Revelation. The revival of Jewish nationalism and the decadence of vital faith in Christendom are clear indications that this vision has nearly found its final fulfillment. The spirit world has almost succeeded in substituting the worship of man and Satan for the worship of God.

THE SPECIAL FEATURES OF THE FOUR ANIMALS

EXTRAORDINARY are the form and attitude and action of some of the animals. All, except the she-bear, are monstrous, unnatural. We are safe in saying that these very abnormalities are intended to help us to understand and identify that which these ferocious monstrosities symbolize. It may help us to contrast them with one another. Some of the animals have wings such as are unknown in nature. One has ten horns, far more than the most dangerous of the beasts of earth. The natural form of each is accommodated to express its spiritual peculiarities. We will therefore investigate each, and seek to see what it has to say to us.

The fact that changes occur and that the four animals are merged into one at the era of the end leads us to another weighty conclusion. The animals as here presented must *precede* the form they take at the conclusion of the eon. As no time limit is given, they may, and probably do, continue the whole time from Daniel's day to the Kingdom. Not that each one is present during the whole period. That was not the case with the nations in the image. They rose and fell one after another. The animals do not seem to do this, but continue together to the end. The changes they undergo suggest that this vision presents us with the salient features of the *history* of these great religious organizations during their career on the earth, preliminary to their consolidation as found in the last book of the Bible. With this thought in mind we will consider some of the striking peculiarities of these animals and seek to discover what they may signify on the pages of history.

In the matured form of these religious confederations, as seen in the wild beast (Rev. 13:1, 2), some of the special features of Daniel seem to vanish. No particulars are given as to the leopardess; her wings disappear, but her four *heads* seem to remain, in order to make seven. The she-bear's voracity and the three ribs are not carried over; instead her *feet* are given to the leopardess' *body*. The lioness, also, loses her wings and her human heart, but supplies the *mouth* (or mouths) of the terrible creature. This suggests that some particulars in Daniel's vision describe *temporary* phases in the past development of these animals. I question very much that the *last* horn has arisen on the head of the monstress, but I would not be surprised if some of the present Christian nations are represented by the other *horns*. The leopardess, with her wings, may suggest the swift spread of Mohammedanism. The unbalanced she-bear may devour many of her own devotees in India, but what shall we make of the lioness with scraped wings in Eastern Asia? But first let us consider the general features of the vision.

THE TEN HORNS

The horns of an animal usually seem to suggest its might for offence. Horn, in Hebrew, was also the name of a musical instrument of like shape (AV, *cornet,* Dan. 3:5). An empty horn was used as a container for oil (1 Sam. 16:1). But the usual idea connected with horns seems *power* and *protection.* There were horns on the corners of God's altar (Ex. 29:12). One who took hold of these horns was safe in Jehovah's keeping. Salvation is called a horn (2 Sam. 22:3; Psa. 18:2). Yet perhaps the best examples of its force are seen in the next chapter of Daniel, the eighth, for there the ram, Medo-Persia, has two horns, one of them loftier than the other. No animals at all could stand before him. The he-goat, Greece, has one conspicuous horn, and he breaks the two horns. When the great horn is broken, four conspicuous ones arise. From one of these comes forth the inferior, miscalled the "little" horn of the end time (Dan. 8:3-9).

There seems to be no doubt that we have the political conquests of Medo-Persia pictured by the action of the two horns of the ram, and the career of Alexander the Great by the single horn on the he-goat. The four horns, arising after this horn was broken, seem clearly prophetic of Alexander's four generals, among whom his empire was divided. Perhaps we should include the thought of power over others, according to these examples. The ram, Medo-Persia, conquered and subdued many other nations. The he-goat did the same. Alexander and his generals ruled mostly over alien lands. So the ten horns suggest powers of sufficient military might to force their will upon other weaker nations.

An animal is not entirely composed of horns. It is not necessary that all of the nations in Christendom be military mights. There will probably be many which would not qualify for a place among the horns. A century ago it might have been a question as to whether the United States should be included in this category. Now, however, there can be no doubt. Billions upon billions are being spent on armaments, so that, figuratively speaking, we can see one of the horns growing on the nondescript before our very eyes. This answers the question so often asked: Are the prophecies being fulfilled now? Some prophecies, such as those which deal with the eras of the Gentiles, have continued throughout this administration of grace. These animals belong to this kind of prophecy. God is not dealing directly with Israel through the great image or the four animals, except at the end. The vital thing for us is that we seem to be entering the last stage, leading up to the subjugation of the East by the West, ending with Christendom's domination of the whole world.

This interpretation of the horns may suggest a modification in explaining the ten toes also. The toes are not the whole foot, but only the most forward and independent members of it. The many lists of ten kingdoms which, in each case, are supposed to comprise *all* the nations which are in view, show that it is not easy to find *only* ten. There are feet *and* toes in the description of the image, even if we look upon the legs as an earlier stage, and we should look upon the bulk of the kingdom at the end as the feet, and only ten *leading* nations as the toes, for the clay is diffused throughout all of it, even as the wealth which it represents, according to our findings, is dispersed throughout the whole world. This brings the toes of the image into accord with the horns of the monstress in *number,* which must be the case even if it shows a different phase of the divine dealings at the close of this eon.

How many horns can we identify at this time? If we had tried to answer this question at the beginning of this century, then again before and after each of the two great wars, and again today, the answers would have been as different as the political situations which have varied from decade to decade. Great military powers of the past have lost their importance, others have emerged and taken their place in an ever-changing scene. It is a remarkable fact, however, that at almost any given time, there seemed to be just about ten military nations in Christendom that could be considered horns.

Some countries are definitely excluded from the horns. While in Denmark at the commencement of the second world war, we saw but few soldiers, and were told that it was a settled policy of the government to make no extensive preparations for war. In fact, when war did come later, they offered no opposition, and so were spared the horrors which occurred elsewhere. Such lands cannot be horns. It may be that there will be more of them in the future, among those that are situated on the borders of the great military powers. Weakness may be a great blessing to them. This consideration relieves us of the necessity of reducing all of the countries of Christendom to ten.

THE LARGE (LITTLE) HORN

The presence of horns in both the seventh and eighth chapters seems to suggest an explanation common to both. Alexander, the "conspicuous" horn, was a military conqueror. So we may, perhaps, interpret the horns as the military powers within a religious group. This would account for the action which takes place among the ten horns: A bit of a horn comes up and three of the eastern horns are felled to stumps before it (Dan. 7:8). There is conflict. This little horn soon grows so that it is larger than its partners (7:20). It is given eyes and a mouth, so we may take it that *this* horn is not a politico-religious *power* merely, but a surpassing *personality,* who is otherwise called the Man of Lawlessness and the Antichrist, who unites in his person the political and religious leadership of Christendom and the world in the era at its end. The other horns are *powers*: this one is a *person.*

This horn begins very small—a "bit" of a horn (8), but it becomes large (20), so it does not seem right to refer to it characteristically as the "little horn," as is usually done. But, in seeking to identify it today among earth's rulers, let us bear in mind that it does not become large until just before the era of the end, almost certainly not until we are off the scene. None of the heads in Christendom today fulfill all of the conditions. First we must look for the ten horns among the western powers. Then three of these must fall before another, an upstart, who takes the lead and becomes the mouthpiece of all in his blasphemies against God and his persecution of God's saints among the Jews. Untold harm has come from unscriptural identifications. Thirty years ago a journal, usually classed as conservative, suggested that the ruler of Italy was the white horse rider and another the one on the red horse. Except for the unproven idea that the Roman empire is to be "revived," there is no ground for such predictions. They may only cause confusion and distress among the true people of God, when events fail to confirm them. As will be seen in the eleventh chapter, there is much to look for before the large horn appears.

The "large horn" is the logical outcome of human religion, and acts as its destroying power, as well as its god. He will set aside the Supreme, so he is identical with the Man of Lawlessness, who opposes and lifts himself up over everyone termed a god or an object of veneration, so that he is seated in the temple of God, demonstrating that he himself is god (2 Thess. 2:4). He will cause the decay of the saints of the supremacies, for these are the ones to whom the Kingdom will be committed in the thousand years. Probably he will stop their ceremonies and festivals when he alters stated times and an edict. They are granted into his hand for the last half of the seventieth heptad, and he prevails against them. Here we have matters come to a head. When the religions of earth attain their highest development, they clash with the only divine religion, that of Israel, as recorded in the Scriptures.

A HORN WITH EYES AND MOUTH

Besides its size, this horn differs from the others in a most notable way. It has the eyes of a mortal and a mouth declaring monstrous things (Dan. 7:8). It would be difficult to see how this can be anything else than a *person*. And, conversely, we may probably take it for granted that a horn without such features need not be confined to one man or king. From this striking figure, and other Scriptures which speak of him as the *man* of lawlessness, the antichrist, etc., it is evident that we have to do with a distinct personage, not a multitude of men organized into a religious body. Somewhat as Christ is God's Choice to head the human race in subjection to Him, so this individual is Satan's choice to lead mankind in its rebellion against God. By his mouth Satan seeks to set aside the Supreme. This man reaches the pinnacle of mortal infamy.

"WEARING OUT" THE SAINTS

Our Lord shed much light upon the greatest affliction of all time for Israel in His prophetic discourse on the mount of Olives. There will be a flight into the wilderness. Except those days were discounted, no flesh at all would be saved (Matt. 24:15-22). The terms in which Daniel describes the affliction are worthy of our special study at this juncture. The horn will bring *decay* to the saints of the supremacies (7:25). The stem of this word, *bl,* has the sense of DISINTEGRATE, and is found in the words *decay, carcass, disgrace, fail, worthlessness.* It is generally supposed that *wear out,* as in the Authorized Version, denotes *harass, tire, exhaust,* as the dictionary suggests. But this goes deeper than that. In Hebrew the word is used several times of clothing. This may *wear out* by *use,* or by *decomposing* in some other way. Job says (13:28):

> **And it, as rotten, is *decaying,***
> **As a garment eaten by a moth.**

It seems clear that the saints will be subjected to forces of disintegration rather than attrition. They will fall to pieces like a rotten or moth-eaten garment.

The Authorized Version translates *bahlah* or *ble* as *becomes,* or *make* or *wax old, consume, enjoy long, spend,* and *waste.* But *zqn* is more justly rendered *wax old,* and *bor* is *consume, thm* is *spend,* and *theu* is *waste.* *Enjoy long* is idiomatic for *used until it decays.* Now we make things for ourselves and *we* go to decay. Then they will make things and see *them* decay, so long will they live (Isa. 65:22). The end of this process is death, as in the derivative *carcass* (*n'vehlah* or *nble*). It is very difficult to find a good English equivalent for this passage in Daniel (7:25). But it is evident that the saints will not be destroyed suddenly, or at all, but they will be so sorely afflicted for this whole period that, should it continue much longer, none of them would survive it. It will so accelerate the dying process that they would all be carcasses. This severe trial and humbling is the necessary preparation and background for the salvation of their *souls* in the coming Kingdom. They will not only be "worn out" with weariness, but disintegrated, decayed by deadly distress.

STATED TIMES AND AN EDICT

In the Authorized Version, it is not clear what is meant by "change times and laws" (Dan. 7:25). In Hebrew a "time" is either a stated occasion or a season, an era, a period. The abstract idea of *time* does not seem to have found expression in the Hebrew Scriptures. This, indeed, cannot be changed or altered. Daniel in his prayer, when the secret of the metallic image was revealed to him, described God as the One Who alters the eras and the *stated times*. The Authorized Version has rendered it *seasons* (Dan 2:21). The point we should not miss is that the large horn usurps a divine right in meaning to alter these eras. Thus a *stated time* is reached for the saints to safeguard the Kingdom. For everything there is a *stated time* (Ecc. 3:1). God has fixed it. No man should meddle with it. But the lawless one seems to make an effort to alter God's calendar to suit his own ends.

The lawless one will mean to alter an *edict* (Dan. 7:25). The word *dahth* or *dth* is rendered *decree,* by the Authorized Version, in Daniel 2:9, 13, 15, but *law* in 6:5, 8, 12, 15, and 7:25, this passage. In a later vision Daniel speaks of a covenant which he will make with the majority of the Jews. This covenant was doubtless accompanied by an edict allowing the Jews religious liberty and the exercise of their sacred rites. They will continue to offer sacrifice and bring the present offering to Jehovah. But when half of the time is over, in the midst of the heptad, he will alter his own edict, and cause these to cease (Dan. 9:27). This will probably be done because he, at that time, sets himself up as god in the temple where these sacrifices are offered (2 Thess. 2:4).

That these stated times concerned the festivals and divisions of the Hebrew calendar, as laid down in the Scriptures, is most probable. It does not seem that he succeeds in this, for the record tells us that he only *meant* to do so. To "change laws" is another matter. Laws are constantly repealed or altered by human lawmakers. But this throws quite a false light upon the lawless one. He will not pay much attention to laws. He will not deem it necessary to alter them, for he does as he desires, without regard to legality. We find a very strong tendency in this direction already. A few hours ago I heard a politician pleading for government by law and not by men. It was evident that this critic thought that the ruler of his country had evaded or ignored the laws, and had acted independently of them. Such is the character of the rule of the lawless one.

"ATTACK" FOR "WAR"

In the original languages there are distinct terms for *war,* or *fight,* and an *attack.* The use of the latter here (Dan. 7:21) in place of *war* may substantiate, what seems to be a fact, that there is no long drawn-out series of battles between the large horn and the saints, but rather one sudden assault which they cannot withstand, which drives them into the wilderness, out of his reach. But there does seem to be warfare with the rest of the nation, as recorded in Daniel's last vision.

THE "INFERIOR" HORN OF CHAPTER EIGHT

In our studies of the Man of Lawlessness at the time of the end, we must include the final phase of Daniel's vision in the eighth chapter. This vision deals with the political fortunes of Medo-Persia and Greece under the figures of a ram and he-goat. It carries us on parallel with the great metallic image, for in it the chest and arms are Medo-Persia and the belly and thighs are Greece. Then there comes a break in both visions and we are in the time of the end. After the four horns, that is, Alexander's generals, comes the "inferior" horn, which is not to appear until "the *latter time* of the kingdom" (Dan. 8:23). The *ends* of Daniel's visions all seem to converge and blend into one. The question is, Does the "large horn" of the previous vision coincide with the "inferior horn" of the he-goat?

The popular expression "*little* horn" for the Lawless One is unfortunate. The epithets *little* (*m'at* or *mot*) or *small* (*kahtohn* or *qtn*) are not used of this horn in the Original. To be sure, when it first comes up, it is called a *bit* (*z'ehr* or *zoir*) of a horn (Dan. 7:8). But it grows great, so that "its vision is *larger* than its partners" (Dan. 7:20). It were better to avoid the word *little,* for the size of each horn seems to indicate its power. Alexander was a "great" horn (Dan. 8:8). Surely the power of his greater successor at the end time will not be little in comparison! It will be greater than all before him! He will be *larger* than all his contemporaries. Only in his beginning will he be a "bit" of a horn. To bridge the interval until this is accepted we may call him the *enlarging little horn!*

These various epithets are instructive, and may help us to further light as to this infamous character. This is especially true of the word *inferior* (*mitz'eerah* or *mtzoire,* from the stem *tzor*), which is rendered *little* in the Authorized Version (Dan. 8:9). Besides *little* and *small* they have rendered this stem *younger, least, few* (*tzah'eer*), *brought low* (*tzah'ar*; Job 14:21). In the last passage as well as in Jeremiah 30:19, it is contrasted with *glorious,* hence denotes *inglorious, inconsiderable, mean,* in the sense of *common, low, inferior, ignoble, base.* Thus, in Genesis 19:31 it is in contrast to *firstborn,* a position of dignity and eminence in the Orient. The use of this word shows that the Lawless One will probably be of obscure, ignoble origin, of the common breed, not of the nobility. But this does not minimize his importance or power.

But the noteworthy fact about this inferior horn is his association with *Greece.* He is represented as a horn which comes up on the *he-goat,* from one of the four territories into which Alexander's conquests were divided by his successors. He seems to arise from the northwestern portion, perhaps Greece itself, for this horn grows great to the south and east and to the stately land, that is, Palestine. Arising in Greece, this base person may gain control of its government and add to it Italy and Spain, for he takes the place of *three* of the *eastern* horns (*before it* in 7:20 may be *east of it, cf* p. 174). Besides this he grows great in three other directions (as elaborated in the eleventh chapter)—southward, eastward, and toward Palestine. At present it does not seem possible that military powers of *Christendom* can be east, south, and southeast of Greece, so the two sets of triple conquests seem to be distinct events, and would include all of the lands around Palestine and the Mediterranean. These seven are his preliminary conquests. Later he heads the whole world.

We had tentatively translated the stem *qdm east* although we are inclined to do this only when "local *e*" (commonly transliterated *h*) is appended (*kehd'mah* or *qdme*), as in Genesis 13:14, where Abram is told to lift his eyes northward, southward, and *eastward,* and seaward. But this postfix is so mutable, so easily lost, so readily involved in other grammatical forms that its apparent absence may usually be accounted for. Besides, our texts of Daniel are not up to the standard of the rest of revelation. The Septuagint is not sufficiently accurate to help, and, like all translations, is compelled to interpret in many cases. The rendering *east* is so suggestive and seems to fit so well in some cases that it seems wise to adopt it in order that students of prophecy may be able to test its fitness.

Greece, not Rome, seems to be "revived" according to this prediction. Notwithstanding the enormous amount that has been said and written to prove Rome's revival, it must be acknowledged that *Rome is not mentioned in Daniel, but Greece is.* In the latter time of Greece's kingdom, the inferior horn shall arise. And he arises out of one of the four horns which represent the fragments of *Alexander's* empire. Where is there such a plain prediction concerning Rome? In the eighth chapter of Daniel Rome (and many another kingdom of much greater extent than Rome) *is ignored,* and passed over. The injection of Rome into this chapter would be intolerable. But is it not almost as bad to put the horn of chapter seven on the head of Rome, when it is clearly Greece here? The eighth of Daniel should suffice to show that Rome does not play the leading part at the time of the end. It may be one of the horns, yet the ignoble but mighty man of the future is not the head of the Roman kingdom. Not that Rome is excluded. It seems to be one of the horns of the monstress, but not the large horn or the monstress herself.

THE WINGS OF THE FOUR BEASTS

Wings enable an animal to soar swiftly over otherwise impassable barriers, or to fly to inaccessible regions. Literally, associated with a religious power, it might speak of its swift spread or its transfer to distant lands. Wings, singularly, are not used of swift military conquests, such as those of Alexander. He is represented as a he-goat that does not touch the earth (Dan. 8:5), yet, *without* wings, the he-goat *runs* at the ram. A vulture soars to great heights (Jer. 49:16) and lives in crags as a rule. One species is found from Gibraltar to China. Jehovah bare His people on vultures' wings, *not* from Egypt to Palestine, but to *Himself* (Ex. 19:4).

The Authorized Version uses *vulture* for the *kite* and the *black kite.* It renders *ahy-yah* (or *aie*) *kite* in Leviticus 11:14 and Deuteronomy 14:13, but *vulture* in Job 28:7. It also renders *dah-ah* or *dae* (which means SWOOP, not *fly* as in Deut. 28:49; Psa. 18:10; Jer. 48:40; 49:22), *vulture* (Lev. 11:14). Another form of this stem, *dahy-yah* or *die,* is also rendered *vulture* (Deut. 14:13; Isa. 34:15). These are *kites,* not *vultures,* according to naturalists who have made a special study of the fauna of Scripture. They make the *osprey* of the Authorized Version the *eagle* (Lev. 11:13; Deut. 14:12). The *eagle* of the Authorized Version is clearly the *griffon vulture,* as it is bald (Micah 1:16) and acts precisely as the numerous vultures which still are a prominent feature of this part of the East.

Two of the beasts, the lionesss and the leopardess, are furnished with wings. The other two, the she-bear and the fourth beast, are not. Can we trace any such contrast between Buddhism and Mohammedanism on the one side, and Hinduism and Christianity on the other? Mohammedanism was remarkable for the swiftness of its spread. Mohammed himself saw it conquer Arabia. His first three successors, or Caliphs, took it to Egypt on the west and Persia on the east. Thence it soon overran northern Africa and Spain, and spread to India. In all these regions, in contrast to the Christian faith in its early days, it became a *political* power and could be called a kingdom. It was not till Constantine's days, about three hundred years after Christ, that Christendom appeared as a *political power.* We will use the term ''Christendom'' only in this sense in this study. Before Constantine there was no ''Christendom,'' as depicted by the fourth beast.

"SCRAPE SMOOTH" FOR "PLUCK"

The wings of the lioness were "plucked," according to the Authorized Version. It may be of value to know whether the lioness's wings are actually removed, or only *burnished* or *scraped smooth* of feathers, as the Hebrew occurrences of this Chaldee word seem to indicate. As it occurs only here in Chaldee we will study its Hebrew usage, which is doubtless the same. The Authorized Version has made it *bright, furbish, hair fall off, peel, pluck off.* It is not at all likely that Ezra *plucked off* the hair of his head and beard (Ezra 9:3). It was the custom, I understand, to shave it off, or *scrape* it off, not pluck it by the roots so it would not grow again, but so that it would return when the occasion was over. Over thirty years ago, I have seen barbers in the open, outside the Jaffa Gate of Jerusalem, shave all the hair off a man's head, so that he looked bald or "burnished," and his head glistened (Ezek. 21:10). It seems that the feathers of the lioness's wings were scraped off, not the wings plucked off. In early English the "plucking" probably denoted the removal of the feathers, not the wings.

The wings of the lioness are scraped smooth, so that she cannot fly. May not this point to the fact that, though Buddhism was the ruling religion in India for nearly a thousand years, it used its wings to leave this land altogether and flew northwest across the high Himalayas to Kashmir, Tibet, Nepal, China and Japan, and southwest to Burma, Siam and across the sea to Ceylon? For more than a thousand years it has flown no further. Though divided into two distinct divisions, it has lost its power of flight, and remains within its confines, as any other wingless quadruped.

It is a remarkable fact that the great combination monstress of Revelation 13:2, although she seems to combine the features of this group, with her seven heads and ten horns, does not seem to have any wings. The wings of the lioness were "scraped smooth," so that she had already ceased flying before the close of her career. The reason why the combination beast has no wings seems clear enough. She covers and includes the whole earth, so there is no place to which she may fly. The various religious powers are already stabilized and localized for the time of the end. Buddhism will not be able to make any change of location, nor will the Moslems overrun any more territory. In this the confederation differs from the four beasts, hence it is not depicted with six wings. These fall away.

THE THREE RIBS

Those who consider the vision of the animals in the seventh chapter a review of the great image of the second, make the Persian empire the bear, and pick out for the ribs three of the many countries conquered by Cyrus. Some make them Lydia, Babylon, and Egypt, others Media, Persia, and Chaldea. But it is a question whether, in such a figure, one country can be represented as an animal and others as a rib without throwing all out of proportion. Babylon, according to the image, was the universal empire that preceded it, and was represented by the lioness according to this interpretation. If the ribs denote conquests then there should not be three, but one, and the bear ought rather to eat the lioness, and the result should be indicated, as in the last book of the Bible, by giving the bear some feature of the lioness, as her mouth. It does not accord with the rest of the imagery to make the ribs conquered countries. They seem better adapted to illustrate the relation of the Hindu Brahmanas to the three lower castes in Hinduism, as we shall see a little later.

A striking interpretation once made Russia, or Russia and Germany, the bear, and the Scandinavian countries, Norway, Sweden and Finland, the three ribs. But events have not sanctioned this suggestion. Finland was very hard chewing, so it is not exactly in the bear's mouth. Sweden never was, and is not likely to be. A more fitting picture would be made if we substituted Estonia, Latvia, and Lithuania for the Scandinavian countries, for they had yielded to Russian pressure, and allowed her to put military establishments on their coast. But these are not shaped like ribs, the point which seemed to impress some because of the long stretches of Norway, Sweden, and Finland. But these tiny lands are far too insignificant to find a place in this prophecy. Since this was written, Estonia, Latvia, and Lithuania have been swallowed by the Soviet Union.

THE DIADEMS

There is one striking difference between the heavenly and earthly divisions of Satan's host. On the dragon each *head* has a diadem, but on the wild beast the *horns* are given this insignia (Rev. 12:3; 13:1). Literally it seems that the authority of Satan, which is delegated to the seven spirits next to him in his organization, is not transferred to the seven heads of the religious powers, but vested rather in the military powers which belong to Christendom in the era of the end. These, no doubt, will be his agents in effecting his great world federation. If this be as is suggested here, the eastern religions will be shorn of part of their authority even before the advent of our Lord. Then they will lose what little may be left.

Excepting the four heads of the leopardess, which seem to suggest the four legal divisions of Islam, we have considered each of the special, unnatural features of the animals in Daniel's vision. Though not always as self-evident as we could wish, the connection of these abnormalities with the great religions of the earth seems sufficiently fitting and satisfactory to warrant the earnest consideration of those who love God's Word and desire to delve into the depths of His revelation to mortals. No other interpretation accounts so well for these features. When we come to consider the literal interpretation, and examine the career of each religion, we will give the evidence once more from another viewpoint. We trust that enough has been said to show that these seemingly grotesque figures are no mere fantasy of an excited seer, but express, in language clear to everyone, God's marvelous ways in humbling the pride of mortals, so that they may learn to love and adore Him and His Anointed.

THE ANIMALS INTERPRETED

FIGURES represent facts. After briefly considering the figures presented in Daniel seven as used elsewhere in the Scriptures, let us see if there is sufficient correspondence to warrant the interpretation we have suggested. Not that the point of a figure in one passage is the same as that in another, but that a general knowledge of the various usages of a given figure may help us to select and supply the points of contact in seeking the literal interpretation of this marvelous vision. So many contradictory explanations have already been given that we are concerned lest we merely add to their number in our attempt to find the facts which satisfy and fulfill the figures of this presentation.

THE LION IN FIGURE

Where we have *lion* in the Authorized Version, Hebrew has five distinct terms. One, *aree* or *ari,* LION, is usually so rendered. Another, *k'pheer* or *kphir* (the same stem as the AV *atone*) SHELTERED, is sometimes *lion,* usually *young lion,* besides *village.* We make it *sheltered lion.* Besides *lion,* the third, *lahvee* or *lbia,* PARENT-LION, is translated *old lion, young lion, stout lion, great lion.* The fourth, *lahyish* or *lish,* TONGUE, *long-maned lion,* is *old lion* as well as *lion.* The fifth, *shahghal* or *shchl,* BLACK LION, besides *lion* is *fierce lion.* So we warn our readers not to use every occurrence of the word in seeking some analogies to help in fixing the force of this figure. However, *aree* or *ari,* LION, seems to be correctly and uniformly so rendered in the Authorized Version except once, in Numbers 23:24, *young lion*. In Chaldee *aryeh* is found in Daniel 6:7, 16, 19, 20, 22, 24 twice, 27, and in the passage we are considering (Dan. 7:4).

Few animals are used so frequently or effectively in figures as the lion. In Ezekiel (1:10) it is used, in company with the ox, the vulture, and the man, to represent one of the divisions of creation in the cherubim (Rev. 4:7). Judah is called a lion's whelp, and our Lord is the Lion out of Judah's tribe (Gen. 49:9; Rev. 5:5). The Adversary is also given this name (1 Pet. 5:8). It seems clear that Scripture recognizes that the lion is the king of beasts, so that this series may be arranged in the order of rank, somewhat like the metals of the great image, which deteriorate in value from the gold, through the silver and copper to the iron and clay of the feet. As in the metallic image also, the last and lowest is the strongest. And like it, there is an unnatural combination in the lowest and last. Here, however, we have a lion*ess*.

THE SHE-BEAR

Many of us may be influenced in our interpretation of the bear by the idea that a bear is a northern animal, to be found in icebound lands like Siberia and Alaska. Besides the ice bear and the northern black bear there is the southern brown bear, said to be a flesh eater, and found in Arabia and adjacent lands. This is the kind with which the writers and readers of the Scriptures would be familiar, hence must be before us in the vision. This cuts off all natural connections with Russia. David fought with a bear in Palestine (1 Sam. 17:34). There were bears in Elisha's day (2 Kings 2:24). Solomon, Ezekiel, Hosea, and Amos mention the bear, so that it must have been a common sight in their days. Only this southern brown bear could have come before Daniel in the vision, or it would have been more specifically described.

It is possible that the name of the bear (*dohv*) has some significance in the interpretation, though, so far, we have not discovered any. The stem *db* means MUTTER, from the sound made by a bear, especially when hungry or angry. The Authorized Version renders the verb (*dahvav*) *causing to speak* (S. of S. 7:9). The noun (*dibbah*) is *defaming* (Jer. 20:10), *evil report* (Gen. 37:2; Num. 13:32; 14:37), *infamy* (Prov. 25:10), *slander* (Num. 14:36; Psa. 31:13; Prov. 10:18). The figurative usage emphasizes its dangerous, ferocious character when enraged, as when bereaved of its mate (Prov. 17:12; Hosea 13:8). The day of the Lord is described (Amos 5:19):

As a man fleeing from before a lion,
And upon him comes a bear.

Here and in 1 Samuel 17:34, 36, and in the following couplet, we have the bear second only to the lion, as a dangerous adversary (Prov. 28:15):

A growling lion and a prowling bear—
A wicked ruler over a poor people.

THE LEOPARDESS

To the idolators of Ephraim Hosea says (13:7, 8):

I will be to them as a black lion,
As a leopard on the way will I regard,
I will encounter them as a bereaved bear,
And I will tear the plating of their heart,
And I will devour them there as a parent lion,
The animal of the field shall rend them.

Here we have the leopard associated with other ferocious animals intent on destruction. The leopard is distinguished by its stealthy approach. It is lying in wait "on the way." In another passage we have the horses of the Chaldeans compared with them in regard to their speed (Hab. 1:8):

And his horses are more fleet than leopards,
And sharper than evening wolves.

The name *nahmehr, n'mar* or *nmr* seems to come from the stem *mr,* CHANGE (as in *moor* and *yahmar*), from which the words *bitter* (*mar, mahrar*), *bile* (*me'rehrah, m'rohrah*), *rebel* (*mahrah, m'ree*), etc., also are derived. It may refer to the spotted skin, which is its most striking natural feature.

We must remember that the figurative usages of these animals in other contexts are not necessarily the same as in Daniel's visions. That they are all intended to convey the notion of ferocious and dangerous enemies of mankind seems to lie upon the surface. And this agrees with the fact that they are the incarnation of evil spirits, bent on destroying the worship of God in the earth. Nevertheless it is well to know what they represent elsewhere in the allusions found in Holy Writ, when these figures reappear in the vision before us. Therefore we have tried to give a brief sketch of the figurative usages found elsewhere. The derivation of their names may not be pertinent in identifying these animals, but it is well to know what it is, in case there should be a hidden connection to help us.

THE LITERAL INTERPRETATION

Now that we have gathered the information contained in the Scriptures in regard to Daniel's vision of the four animals, let us look very briefly at the literal religions which they are supposed to represent. Have they, in their constitution, or their past history, any salient features corresponding to the details of the vision? As our knowledge of these major religious movements is very limited, we may not succeed very well in our identifications. Besides, some features may still be in the future. Let us not be led astray by trivialities. Let us hold loosely that which is not fully clear. We must look for the special features, not in minute details, but in broad outlines. Each feature may not seem conclusive to us, for we are not acquainted with most of these religions.

But comparatively, the whole picture presented seems to us to satisfy the Scriptures as nothing else that has come our way.

BUDDHISM

Theoretically, Buddhism is an effort on the part of man to conquer himself and exercise love to all. It takes no account of God, and seeks to escape from suffering and attain *nirvana* or extinction, which is its highest concept of salvation, by meditation and indifference to the austerities and joys of life. It holds that existence is a curse, not to be ended by death, for this only leads to existence in another form, as a person, a spirit, an animal, an insect, a plant, or even an inanimate thing, according to the deserts of each one. Whatever other superstitions may be associated with it, Buddhism itself does not acknowledge God or a Creator, but concentrates on its system of ethics. It was once the religion of India, but is now found only beyond the Ganges river, as well as in Tibet, Mongolia, China, Korea, Japan, Formosa, Vietnam, Laos, Cambodia, Thailand, Burma, and Ceylon.

It will be seen from this that, in Buddhism, man is his own god. He is himself the center and object of his religion. This is what puts it above the other religions, for man is the image of God. Just as the value of the metals deteriorated from the head of gold, down through the chest of silver and belly and thighs of copper down to the feet of iron and clay, so it seems that there is a regular descent in the rank of the wild beasts. The lioness is the highest, followed by the she-bear and the leopardess, with the monstress last. But in strength, as in the case of the metals, the last beast is stronger than the others. Just as the imperial power of Nebuchadnezzar was symbolized by gold, a metal that stands for the deity and His sovereignty, so the human headship is symbolized by a lion, which often stands for God's majesty, because man is God's image.

Buddhism had a remarkable history, which may account for the figure of the *vulture's* wings. It began in India, and soon became a power there. Later it flew over the Himalayas to China and Japan in the northeast, to Siam and across the sea to Ceylon in the southeast, but there it settled and flew no more. In India, where it began, it was already far advanced in decay after three hundred years. We must acknowledge that the figure of a lioness with vultures' wings and the feathers scraped off so that it can fly no further seems to fit the circumstances of Buddhist history. *Two wings* (the Chaldee plural denotes *two,* unless otherwise specified) may also point to its division into northern and southern branches which differ considerably from one another.

From this it will be seen that Buddhism, though the result of spirit forces from above like the rest, is the most *human* of all religions. Its great emphasis is on morals, so as to make everything right among men. It seeks to inculcate right faith, right judgment, right language, right purpose, right practice, right obedience, right memory, right meditation. Its object is benevolence. Does this correspond to the action in the vision, in which the lioness is tilted up from the earth and set upon her feet as a mortal, and the heart of a mortal is given to her? (Dan. 7:4). I have been told that their dread of killing is carried to such an extent that priests sometimes have the path swept before them to avoid treading on insects in the way. There is, of course, much cruelty among them, as among the rest of mankind, but comparatively, broadly speaking, their religion is more humane than the rest. This may not be very evident just now, but we must take in their whole history, not a special phase of it, in seeking correspondences.

HINDUISM

Orthodox Hindus believe that their ancient religious books are the work of Brahma, the supreme Hindu god.

Brahma, so Hinduism taught, created the first man, out of whose head came the Brahmanas, the dominating priestly caste; out of his hands came the rulers and warriors; out of the lower parts of his body, the merchants; furthermore those engaged in menial occupations involving manual labor. This was the origin of the four different castes. Later they were divided and subdivided, with the outcasts or untouchables at the bottom of the social structure.

Among the Hindu cults, Brahmanism is prominent. It is essentially *nature worship,* as personified by the moral and intellectual forces which are supposed to reside in it, and given form in the gods of the sky, the air, and on the earth. This, it will be seen, is a lower conception than Buddhism, and gives the spirit forces, the "winds" of Daniel's vision, which seek the homage of mankind, easy access to humanity. It led to the personification of natural phenomena, such as fire, sky, wind and sun, and the creation of innumerable divinities. Their numberless sacrifices were offered to demons, and not to God (1 Cor. 10:20).

The caste system is a very *one-sided* arrangement, with the Brahmanas as the priestly caste dominating and living upon the efforts of the others. This is what seems to be indicated by that which is said about the bear. We read that "one part is set up." The highest caste, the Brahmanas proper, are in fact "set up" above the others. "Three ribs are in her mouth between her teeth. Thus are they saying to her, 'Rise! Eat huge amounts of flesh'." The three ribs might well represent the three lower castes, for, spiritually, these are cruelly treated by the priests, and furnish them with their sustenance.

In Israel the priesthood ate enormous quantities of flesh, furnished by the bodies of the sacrificial victims. It may be that there is an allusion to this in the description of the bear. There can be no doubt that the Brahmanas prey upon the lower castes, for they not only perform the ceremonies at the temples, sacred wells, tanks, and rivers, and other hallowed places, but must be present at all such social occasions as marriages, births of sons, and deaths. They cast the horoscopes, tell lucky days, impart counsel, mutter mysterious spells, make magical charms and incantations for all the many millions of Hindus. It may be that this is the thought conveyed by this vision. The Brahmanas live upon the others, who are as three ribs in the she-bear's mouth. The caste system is universally recognized as one of the most cruel institutions in any religion.

The bear not only lacks wings but, unlike the other animals, seems to be in a state of rest. Brahmanism has never moved from its original home in India. Though somewhat eclipsed for a considerable period by the rise of Buddhism, it did not die nor did it fly from the land of its birth. It is still sitting, with one side hunched up, devouring the castes below.

ISLAM

Islam and Christianity, in contrast to the two preceding religions, are clearly *departures from divine revelation.* Being falsifications, they are morally lower in the scale of religious realms, though, perhaps, more active and powerful. Being derived from the Jewish religion, they are much more opposed to the holy nation, with its priesthood, than the others. Mohammed seems to have had a considerable acquaintance with the Hebrew Scriptures, and some knowledge of Christianity. Indeed, Islam recognizes corrupted forms of the books of Moses, the Psalms, and the Gospels. Mohammed, however, seemed also to be in close contact with dark spirit forces through his swoons, in which he received the main ideas contained in the Koran.

The swiftness with which Islam spread has, I suppose, no parallel among the religions. It may be that the evangel of Christ spread more rapidly and more generally in the early days of its dissemination. But *that* could not be counted a religion, figured by a ferocious beast! On the contrary, four-winged Islam was a militant, politically-minded religion soon after it began. Christianity was little more than a harmless lamb before the time of Constantine. This swiftness may account for the four wings on the leopardess. Islam is still mobile, as we know, making swifter inroads into the African jungle than the missionaries of Christ. So there is no clipping of its wings, as in the case of the lioness. But, in the monstress of the last book of the Bible, the wings are absent, for, in that day, religions will be stabilized and incorporated into the one great cult of the wild beast.

The directive element is often figured by the head of an animal. Indeed, the very word *head* has become a faded figure for that which, or the one who, controls. God is the Head of Christ, Christ is the Head of the man, and man is head of the woman (1 Cor. 11:3). Of the third beast we are told that she has *four* heads. And authority is granted to her. Islam was the basis of the whole Moslem empire in the beginning, and it was spread with the sword, as no other religion. It has been the state religion of many a nation. We might pick out four of these at the present time, Algeria, Egypt, Syria and Iraq, but these would not include all Moslem nations, and not nearly all Mohammedans. The number of Moslem nations has varied greatly from time to time. It seems better to seek the heads in the four distinct orthodox schools of jurisprudence, predominating in the Arab world (Hanbali in Saudi Arabia, Hanafi in Turkey and India, Maliki in North Africa and Upper Egypt, Shafii in southern Arabia and Indonesia).

These four divisions in their jurisprudence separate chiefly in regard to civil and religious law, and are stable throughout most of their history. Each may include several political divisions. The *ulema* or *knowers,* the theologians of Islam, have considerable authority. Sometimes they were so strong that they were able to withstand the civil power.

It is a solemn thought that such attempts on the part of the clergy to interfere with or influence God's ministers, the civil authorites, constitutes them a part of these beasts, even when they claim to be champions of the right. It almost reverses the ideas of Christendom when ecclesiastical power is branded as from evil spirits and comparable to the beasts of prey, man's enemies from the spheres above and below him, while the civil authorities are called God's servants for good (Rom. 13:4). From this it seems very clear that God's real slaves should not take any part in the power religions of the day, or exercise any authority, such as is granted to the leopardess. This authority, no doubt, is present in connection with every beast, but in Islam it seems to be more powerfully developed than in any other.

It would seem from this that the spirit world, which really rules this nether sphere, uses the religious powers, the Caliphs and the popes, the archbishops and the Lamas, the Brahmas and the Buddhas, the mullahs and the priests, the clergy and the ministers, to work out their purpose in the spiritual sphere. Often, religion and politics are combined, as they will be eventually in the last great Lawless One, who will not only call for the fealty of his subjects, but set himself up in the temple of God, and demand their worship. We are not called upon to obey the religious leaders when they are not clothed with civil authority. Like Peter and John before the religious leaders of Israel, we must hear God rather than men (Acts 4:19). But we have no choice but to be subject to the civil authorities (Rom. 13:1). Hence we are fortunate when church and state are separate.

CHRISTENDOM

The last of these ferocious beasts is not difficult to recognize, notwithstanding its contrast to all that is of

Christ. In these last days perilous periods are present. This word "perilous" has the sense of *ferocious,* a peril as from wild beasts (2 Tim. 3:1). Compared with the eastern religions, Christendom is more formidable than any beast in nature, none of which has teeth of iron or claws of copper.

Why do we need these huge armaments in Christendom? Is not Christianity a religion of love and of peace? If we love our enemies, why prepare to fight them? Why are Christian nations everywhere arming? May it not be also in preparation for the wars of the end time? It is clear to everyone that Christendom in fact, in practice, in operation, is nearly the reverse of genuine Christianity. The heart is not convinced by the head. They have the *form* of devotion, but not the *power.* While devoid of power in spiritual things, it is the most powerful combination ever known in the physical sphere. I suppose any one of the horns in Christendom would be more than a match for any nation in the ancient world. It is mechanized destruction.

As proof of the ferocity of Christendom we need only compare the area of each country with the amount of territory that it had seized from others. It was said that earlier in this century Great Britain covered one hundred fifty times as much surface in its possessions as in the homeland. France's rule was said to spread over fifty times as much. Others, as Holland, Belgium, and Italy, had colonies greater than themselves. Millions upon millions of Mohammedans and Brahmans and Buddhists were under the rule of the "Christian" nations already. Others were dominated by them, by means of mandates, protectorates, or "influence." The whole of the Orient was by no means under the direct rule of the Occident yet, but no one will doubt that a united Christendom will yet be able to stamp the rest of the world under its feet. It already had most of it one generation ago.

Look at the world today. Is it not true that Christendom, with iron teeth and copper claws, has supplied arms to the other religions so that they can fight each other? See how few Christians are compelled to live under an alien religion! I speak not of the peaceful propagation of the gospel, bringing the spirits of all peoples into captivity to Christ, but of the fierce, ferocious, physical subjection of their bodies, bringing them under tribute to the more mechanized power of the Christian nations. The language of Scripture is none too strong. We pulverize the opposition and stamp the heathen beneath our feet. According to this prophecy it seems that this course will continue until the rest of the world will be completely dominated by Christendom.

At present the tide seems to be receding. The western monstress is clawing itself for a while. But this may soon pass and, in due time, the Christian nations may resume their conquest of the others until all are amalgamated into one great antichristian monstrosity, no longer Christendom, but *Chris-mo-hin-bud-dom,* if we may be allowed to coin a word almost as terrible as the beast it represents. Even now there is continuous and increasing friction between the East and the West. "Asia for the Asiatics" is a slogan that may easily lead to further conflict.

Preparations for the final amalgamation of all these beasts into one nondescript are already well under way in Christendom itself, especially in some of its theological schools, which no longer call themselves Christian institutions, but schools of *religion.* They teach that Christianity is only one of the religions of the earth, and that all taken together is the only right religion, to which the world is coming. The Pope's visit to India and his message given there seems to point in this direction. As soon as the genuine believers are caught away to meet Christ in the air, there will no longer be any hindrance to the federation of the world's religions.

The many antichrists will have prepared the world for the final federation of the world's religions and the worship of the antichrist.

The interpretation here suggested seems more fitting than the usual one, which makes these animals political powers. We are convinced that they are religious in character, and that the failure to distinguish between these two has been a great weakness in the study of prophecy. God is not merely seeking the *subjection* of His creatures, but wants their *worship*. The Kingdom to come will give priesthood a higher place than rule. The temple in the millennium will be a most magnificent pile, but there is not even a mention of the palace of the King. God's goal is not only to take over a subject universe but to be All in all. This we should always keep in view, especially in the study of prophecy. Indeed, it were well that we overemphasize it, in order to restore the balance, for we have made too much of one side, and have forgotten the other.

When we meet these animals again in the Revelation of Jesus Christ, they are found in the *temple* section (11:19-20:15), which treats of the *religious* redemption of the earth, not in the *throne section* (4:1-11:18), which deals with its *political* deliverance. Before they appear the *temple* of God was opened (Rev. 11:19). The dragon is cast out of heaven (12:9), and when the wild beast emerges, with its seven heads and ten horns, and like a leopardess and a bear and a lion, a clear composite of those in Daniel, an image is made for its *worship,* and it blasphemes God's name and His tabernacle. All this shows that it is not merely a question of rule but of worship. The wild beast of Revelation is clearly the religious side of the great apostasy of the era of the end. A study of its structure will show that it is in connection with Christ, not as King, but as *Priest.*

This is not so clearly marked in Daniel as in the Apocalypse. As the one wild beast of the later revelation and the four in Daniel are so clearly the same in substance, we are practically certain that the four animals partake of the same character, and are needed as an introduction to the monstress of the future.

THE JUDGMENT OF THE ANIMALS AND THE ADJUDICATION BY THE SAINTS

THE SUPREME CRISIS of human history occurs when Satan's organizations for darkening the knowledge of God, give place to the saints who will spread the light of this knowledge over the whole earth, as the waters cover the sea (Isa. 11:9). There are many judgments in the course of God's dealings with His creatures. They differ as to time, place, persons, purpose, and verdict. Daniel, in connection with the four animals, gives us the religious aspect of that which takes place at the commencement of the day of Jehovah. As in Revelation, thrones are set in place (Dan. 7:9). No number is given. As twelve is the number of administration, we see twenty-four political thrones in the judgment scene which introduces the political section of the Apocalypse. In every particular there is a contrast as well as a likeness between these two judgment scenes, one of which begins at the commencement of the era of the end, while Daniel's is at its close.

It will help us to examine the details of this judgment scene and consider its contrasts or contacts with others like it. In the Authorized Version we are immediately contronted with a difficulty. There we read (Dan. 7:9): "I beheld till *the* thrones were *cast down.*" What thrones? The article *the* suggests that we have been considering these thrones in the foregoing. As none are mentioned, we naturally suppose that the animals occupied them, or the horns. Then we read that they were *cast down.* Thus the impression is created that the authority given to these monsters is taken from them. This, of course, is correct, but quite the opposite of the true intent of the text. There, thrones, not mentioned before, were *heaved* into place. The word is *r'mah* or *rme* and comes from the stem *rm,* HIGH (as in *room*), so suggests quite the reverse of *down.* This is confirmed by the Septuagint texts which we follow here; they have, *thronoi etethêsan,* thrones were placed (or appointed—the same verb form as in Acts 7:16 and 1 Pet. 2:8). A number of seats, possibly large cushions, on which Eastern rulers were wont to sit, were brought into place, so as to prepare for a session of the supreme court of the universe.

Not only are the seats placed for His associates, but the great Adjudicator Himself is seated. The title which He assumes on such an occasion, and the description given of His appearance, as well as that of His throne, always give us a key to the course of the proceedings. The question arises, What is the function of this judgment? In general this is apparent from the action. The declarations of the horn are heard. The fourth animal, the monstress, is summarily despatched, yet the others are allowed to live a little longer (Dan. 7:11, 12). Literally, Christendom is utterly destroyed, and the eastern religions are given a short respite until they also are done away with. So shall all religious power pass into the hands of Israel. But the title given the great Adjudicator, His appearance, and the character of His throne, are also helpful factors in our understanding of this part of the vision.

"THE ANCIENT OF DAYS"

This beautiful phrase has endeared itself to us, and we would certainly retain it if we conscientiously could. But there seems to be no basis whatever for this translation. *Ancient,* in the Authorized Version, is the rendering of four stems, which we render OLD, ELATION, PRECEDE, and TRANSFER. The latter, *'atteek* or *othiq,* is the stem in Daniel seven. The Authorized Version has rendered it also *durable* (*'ahtheek, 'ahthehk*), *drawn from* (*'atteek*), *become* or *wax old, remove, leave off, copy out* (*'ahthak*), *arrogancy, grievous, stiff, hard* (*'ahthahk*). Such a variety of ideas presents quite a puzzle to a translator along Concordant principles. The following passages concern actions which are unmistakable, so that we can see that the central idea is TRANSFER.

Prov. 25:1	proverbs...the men of Hezekiah *copied out.*
Gen. 12:8	he *removed* from thence to a mountain
Job 9:5	which *removeth* the mountains
Isa. 28:9	them that are weaned from the milk and *drawn from* the breasts

The men of Hezekiah did not *remove* the proverbs merely, but *transferred*, or copied them. So, also, the mountains are not done away with, but *transferred* from one place to another. Weaning consists in changing over from milk to other food.

"The *Ancient* of Days" should therefore read "the *Transferrer* of Days." This, we submit, is vigorous and revealing. "The Ancient of Days" seems to suggest very great age or antiquity. But this seems to have no definite bearing on the vision or on the action which follows. As we recall the time when this vision is fulfilled, the true title is filled with significance. Hitherto man has had his day, but now the crisis has come when man's day must give place to the day of Jehovah. The change from one to another is accomplished at this time by the action of the great Transferrer of Days. He is the grand Adjudicator Who winds up man's day by consigning the western animal to the fire, and by relieving the rest of all their authority. He transfers the authority and the Kingdom to Christ in the day of Jehovah. Henceforth all the peoples and leagues of clans and language-groups shall serve Him. Is *Transferrer of Days* not a marvelous title? And Who else could effect such a transfer?

WHITE STANDS FOR JUSTICE

Judgment, in Scripture, is associated with *whiteness* and *fire*. White is the color which naturally suggests purity and light. Fire is the most thorough cleanser known. The great throne before which all the dead must stand for judging is white (Rev. 20:11). The vision of our Lord as He judges the seven ecclesias during the era of the end is much like that here presented. His hair is white as white wool (Rev. 1:14). And white garments are the standard symbol of righteousness. The twenty-four elders were thus clothed (Rev. 4:4). The conquerors in the ecclesias were promised white garments (Rev. 3:5).

FIRE STANDS FOR CONDEMNATION

But if white is the color of righteous judgment, flame and fire are the symbols of devastating condemnation. What can be more awful than a throne of flaring flame? What is more terrible than its rollers of flashing flame? And what is more appalling than a stream of flame going forth from before Him? Thus is the stage set for the investigation of human religions. Which one can stand this test? Even the acts of the saints will be tried by fire (1 Cor. 3:15), and they will suffer loss, though not one will be lost. Our works seldom come up to the requirements of God's throne. Yet, in his humble way, each one of us seeks to honor and glorify the God of his salvation. These religions, on the contrary, were the spawn of spirits opposed to the worship of God. They are the organizations of Satan and will head up in the worship of the Lawless One who will seek to usurp the place of the Deity. Earth must be cleansed of their presence before the knowledge of God can bless mankind in the Kingdom.

The earth is the stage of the universe on which the tragedy of the eons is unfolded. The history of mankind is an object lesson to all creation. At the great judgment sessions, when the individuals and the nations and the religious powers of the earth are exposed by the light of God's presence, vast delegations from the celestial realms are present to learn and applaud the ways of God with men. By this means He is revealed to realms above. His wisdom thus transmutes the very dross of earth into the gold of heaven, and the stygian darkness of human apostasy into the marvelous light of God's faithfulness. When the world is judged, the session includes the twenty-four elders, heads of the heavenly administration. These take part in the session. And there are messengers, ten thousand ten thousand, and a thousand thousand (Rev. 5:11). The same number are found in Daniel's vision. One million irradiate (Heb.: sunrise) and a hundred million rise before Him. They are like the rays of the sun, which spread its light in the universe.

THE OPENED SCROLLS

Before this vast and representative assemblage the whole history of earth's shameful departure from the Deity will be bared. We have histories of religion in book form already, but this book will relate a different story. No doubt it will be written so that all can read, for all time to come. The many millions of messengers will report to the celestial realms which sent them. This tragic tale of human apostasy will be the best background for us, the members of Christ's body, on which to paint the highlights of God's grace, when we become the heralds of His wisdom and love to the sovereignties and authorities among the celestials (Eph. 2:7; 3:10).

THE DECLARATIONS OF THE HORN

The monstrous matters declared by the horn seem to be the climax of this judgment session. These doubtless epitomize all that the animals would say and reveal their true character when brought to its fullest development. All religion, except that which originates from God's own revelation, is not only contrary to the true, but usurps the place of God. It springs from evil spirits and leads to the worship of Satan and his representative, the Antichrist. We have no record in Daniel of the words spoken by the horn, but Paul, in his second epistle to the Thessalonians (2:4), gives us a clear insight into his claims. He opposes and lifts himself over everyone termed a god or an object of veneration, and demonstrates that he himself is god. No greater offense could be committed against the Deity. No more blasphemous words could be uttered than those of the horn. He seeks to set aside the Supreme.

Here we have human religion in its final form and ripest stage. It may look harmless enough from our standpoint, especially the falsified religion of Christendom. But, in essence, it deposes God and deifies man. Let us not be deceived by its outward forms or spiritual pretensions. The test is, *Is man, in any measure, given the place that belongs to God?* Nor let us turn aside this sharp point so that it does not pierce us. Also, how many *genuine* believers, who should have no part in the deification of man, are involved in this most awful of all sins! They would shudder at the thought of worshiping the wild beast, yet they virtually do this in minute measure by the place that they give man in their theology. Do you put man's will above God's? Do you acknowledge that He is operating *all* in accord with that will (Eph. 1:11)? Does He create evil (Isa. 45:7)? Did He create *all* and will He reconcile the same *all* (Col. 1:16, 20)?

Those who see how the size of God is shrinking in Christendom will be quite prepared to view its utter apostasy in the era of the end. The fatalism of the eastern religions at least preserves the husk of submission to the Deity, so that their judgment will not be so severe as that which falls upon the western religion. It may be difficult for some to see this. That is why we call attention to it here. It is much easier to judge of the religion around us in the light of its development and adjudication by God, than to form a true estimate of its character under present conditions, and with our prejudices and traditions as a background. It is not, indeed, our place to do the judging, that is, to destroy it for its godlessness, for we can deal only in grace. But it is ours to understand, so that we may not be deceived and participate in the attempt to drive God from His footstool.

In this adjudication, the discrimination between the monstress and the remaining animals, that is, between Christendom and the oriental religions (so that these are allowed to live on after their authority is taken from them, while the former is not only killed but her body burned) would probably be far easier to understand did we belong to the Arabian, the Indian, or the Chinese peoples. We are so saturated with our own superiority in regard to both political and religious matters, that any suggestion that the light we have may only increase the severity of our judgment is not welcome. Yet we have the example of Israel before us. They had the law and thought themselves far above us gentile dogs. *Had they kept it,* they would have been more blessed. As it was, they did not keep it, and are due for a more severe judgment than those who did not have its light. Christendom is blind also, in thinking that its privileges will shield it from the just judgment which it deserves. Light does not lighten judgment.

THE END OF THE ANIMALS

After our rapture to the Lord into the air (1 Thess. 4:13-18), apostate Christendom will engulf all the earth, but shall be abrogated at the advent of our Lord on Mount Olivet (Zech. 14:4; Acts 1:9-12). In figure "the animal is despatched, destroyed is her frame and granted to the glowing fire." But this is not the case with the eastern religions. They have no knowledge of God's revelation, or very little, so that, in the thousand years, where all authority on earth is our Lord's, He sends forth missionaries to "disciple all the nations, baptizing them into the name of the Father and of the Son and of the holy Spirit, teaching them to be keeping all," whatever He directs them (Matt. 28:19, 20). In this way it is possible for "the remainder of the animals" though "their authority is caused to pass away" to have "a lengthening of life... granted to them till the stated time and season" (Dan. 7:11, 12).

This is in contrast to the judgment which falls upon the metallic image. The stone which fell upon the toes utterly destroyed it in an instant. No part was spared. The statement that all were destroyed *together* cannot imply that they had all been restored. Babylon restored would include the territory of Medo-Persia and Greece, and involve the sovereignty of all the rest. All human government of whatever kind finds its end when the stone descends and becomes the kingdom of Christ.

In Daniel the four animals remain distinct, while in Revelation they are seen incorporated into one. It is of vital importance that we do not fall into the usual mistake of having the fourth beast utterly destroy the other three, only to find later on that they are still there when the fourth beast is destroyed, for they live longer even than it (Dan. 7:11, 12). The wild beast in the last book of the Bible is not merely the fourth animal that Daniel saw. In Daniel's vision the fourth animal stamps upon the remainder of them with her feet, but nothing is said of their being killed. They are subdued. The leopardess supplies the body, the she-bear the feet and the lioness the mouth of the monstress of the Apocalypse. In Daniel the fourth beast was *different* from the rest. In the Unveiling it is a *composite* of all.

During the period before us in Revelation, a brief era at the end of this eon, these animals are closely united, hence are better represented as one wild beast. But during the whole course of false religion in the earth, which is before us in Daniel, they are antagonistic, so should not be pictured as one, for then one tramples upon the others. Not only before the short era at the end of this eon, but also after it, in the millennium, the animals of Daniel act independently. The western beast has a distinct place at all other times. Before that time it stamps upon the others. After it no such action is possible, for the western one is destroyed. The evangel of the Kingdom will come to the eastern lands, not as Christianity came, to subdue and crush them and drain them of their wealth, but to subject, and free, and restore them to prosperity and peace, under Messiah's iron rule.

"JUDGE" OR "ADJUDICATE"

Judgment is the portion of the animals, but the saints are granted *adjudication.* The difference between the stem *dn,* ADJUDICATE, and *shpht,* JUDGE, cannot be clearly expressed even by these two English equivalents, seeing that these are by no means as definite as they might be in English usage. If the Authorized Version had consistently used them, as suggested by our standards, we would at least have the proper contexts to instruct us, and would probably now have two different terms to distinguish them. One word, *judge,* even though it continually tends to mean *condemn,* is not far from the mark. But we feel quite sure that the saints will not merely be *judges* in the Kingdom, like the judges in Israel of old. From the stem *dn* we have the title *adun, lord,* which suggests rather that they are associated in the *rule* of the nations with Christ. Indeed the name *Dan*iel (*Adjudication*-by-the-Deity) may be the key. He had high posts in the government of the nations in his day. So will the saints be set over the nations in the day of Jehovah. In his person he pictures the higher place which the saints in Israel will have in the eons of the eons.

THE ADVENT OF HIS PRESENCE

After the fate of the animals has been settled (Dan. 7:11, 12), comes the One Who is to take the place of the horn and the animals. The four winds or spirits which had inspired these animals were of the *heavens.* Now again, a *heavenly* Visitant comes with clouds to undo what they have done. Truly, as Nebuchadnezzar learned by bitter experience, mankind is ruled from above. Their boasted freedom of will is a myth, a sop to soothe their pride. *Man is brought to destruction by the invading spirits of evil. He is saved by the sovereign Spirit of God.* Those lead him to worship a creature, the lawless one. God's Spirit turns him back to the adoration of God as seen in His Image, Christ Jesus (Col. 1:15). As we are not dealing with Israel but the nations here, the new Ruler is not called a son of Abraham, or David, or God, or even Son of Mankind. The latter would point to His authority as derived from Adam. It is more in keeping with these beasts for Him to come as the Son of a *mortal.*

"MORTAL" FOR "MAN"

In the Authorized Version the word *man* is the translation of eight different Hebrew stems: *dm,* LIKE; *ansh,* MORTAL; *bn,* IN (son); *bol,* OWNER; *gbr,* MASTER; *zkr,* REMEMBER (male); *nphsh,* DIFFUSE (soul); besides *aish,* MAN (not a woman, or child). The common term, *ahdahm* or *adm,* from which Adam got his name, is usually derived from the word *adahmah* or *adme, ground.* But we can trace it back still further to the stem *dm,* LIKE. It was probably given to Adam because he was created in the *likeness* (*d'mooth* or *dme*) of God. This word ought to be distinguished from *man* (not a child or a woman) in some way in English. We use *mankind,* or *human* whenever possible, and put a small ^{h} before *man* to distinguish it .

The word *enohsh* or *anush,* MORTAL, however, we can readily distinguish. As a verb (*ahnash* or *ansh*), our translators have made it *incurable* (Job 34:6; Jer. 15:18; 30:12, 15; Micah 1:9), *desperate* (Isa. 17:11), *desperately wicked* (Jer. 17:9), *very sick* (2 Sam. 12:15), and *woeful* (Jer. 17:16). In these cases acute disease is in view. As a noun, however, the word is used freely of men in their general condition as death-doomed, even when in robust health, to indicate their transience and frailty, even at their best. We are told that, in the plural, it is used for *adm,* mankind, as that has no plural number. This may, indeed, affect the frequency of its use, but it may rather be due to the difference in outlook. We should expect man's mortality to be emphasized in the Hebrew Scriptures. In our passage (Dan. 7:13), however, the word is singular, so it is not affected by the argument about the plural. It should be *mortal,* not *man.*

"Son of Man," the title of our Lord which is used so often in the New Testament, clothes Him with all the rights and dignities which belong to Adam as the head of the human race. Therefore the CONCORDANT LITERAL NEW TESTAMENT prefers to render it "Son of Mankind." It is to be regretted that the Authorized Version has used this title in the vision of Daniel seven. Were it there, then we would receive the impression that our Lord is given the sovereignty of the whole earth because He inherits it from Adam. In this way we miss the fine force of the contrast with the ferocious beasts, and the vital place of weakness and death in the religious redemption of the earth. Just as a *slain Lambkin* is the basis of earth's political redemption (Rev. 5:6) so "a Son of a mortal"—the One Who took upon Him our mortality and went into the depths of death for our sins —He is the One Who takes the place of the four animals, and brings men back to God. Our Lord *is* both the Son of Adam, and *like* a son of a mortal, so that He is fitted to be both King and Priest, to rule over men and to bring them to God.

The distinction between these two titles is tremendously great when we consider their implications. As sons of humanity and bearing the likeness of God we will be exalted to the highest place in the universe, with Christ up above all which is of the heavens, and on earth all will be beneath our feet. Such is the destiny of mankind in the purpose of God. But as sons of mortality we descend to the lowest place, beneath the doom of death, and suffer the shame of sin and corruption. It is the distinction between Christ on the cross and on the throne, suffering for mankind on Golgotha, and ruling humanity in the coming Kingdom.

ALL SHALL SERVE HIM

The extent of the Kingdom which is given to the One Who is brought before the Transferrer of Days shows clearly that "*all* the peoples and leagues and language-groups shall serve Him" (Dan. 7:14). These must have been included by the four animals. In *space* there is no difference between the area of Christ's Kingdom and that of the animals. But in *time* there is a great contrast. Not that the reign of Christ is *eternal.* That would be deplorable and impossible, for all authority will eventually be discarded and returned to God, Who takes over the Kingdom at the consummation (1 Cor. 15:24-28). It will continue for the eons, two periods which may last ten times as long as the time occupied by the false religions. The first period, indeed, will be only one millennium. But the second, on the new earth, may be twenty millennia.

THE SUPREMACIES

Had we suggested it first, I feel sure that the title of the Deity, "Most High" would not be deemed acceptable English by many. But association has endeared it to us, so that we part with it reluctantly. But our reluctance is far less keen when we find that English has another term, no less august and worshipful—the *Supreme.*

From a Concordant point of view it is most desirable that such titles be in accord with the Hebrew stem to which they belong. "Most High" is not associated with *room* or *rum,* HIGH, which occurs in such proper names as Ramah, HEIGHT, but with the stem *ol,* ON, found in the name Eli, etc. So we prefer the title *Supreme* in place of Most High in a Concordant Version. It is used quite often in Daniel. In the seventh chapter the horn seeks to set aside the Supreme (Dan. 7:25).

A very peculiar and unusual form of this word is found only in this chapter of Daniel. It is the *plural* of the adjective *supreme.* In place of *'elyohn* or *oliun* it is *'elyohneen* or *oliunin, supremes* (Dan. 7:18, 22, 25, 27). It seems to be used absolutely, so we are not told just what is meant. For this the best rendering seems to be *supremacies,* a term which fits the saints of that day quite perfectly. Up to that time sainthood has been associated with humility, weakness, and even degradation. But in the thousand years the whole structure of society will be reversed. Those who had been supreme will become the lowest. The saints will then take their true place as the *upper* strata. As priests they will assume the authority once exercised by the dreadful monsters of this era. All religious power will be in the hands of Israel's saints in that day. Their God will be the Supreme, and they will be supreme in relation to the religious organizations of this world. All of the nations must worship Jehovah according to their dictates.

"SAFEGUARD" FOR "POSSESS"

The saints are to "possess" the Kingdom according to the Authorized Version (Dan. 7:18). There can be no doubt of that, but, if we really wish to enter into God's mind and heart as to these revelations, such a loose rendering will not suffice. Some very important distinctions are obliterated for us by the word "possess" in our popular versions. It is used where TENANT (*yahrash* or *irsh*), ALLOT (*nahghal* or *nchl*), ACQUIRE (*kahnah* or *qne*), and HOLD (*ahghaz* or *achz*) would be much clearer. In this passage it represents *ghasan* or *chsn,* a stem which the Authorized Version renders *lay up* (Isa. 23:18), *strong* (Isa. 1:31; Amos 2:9), *strength* (Isa. 33:6; Jer. 20:5), *power* (Dan. 2:37; 4:30), *treasure* (Prov. 15:6; Ezek. 22:25), and *possess* (Dan. 7:18, 22). From this variety it may be partially seen why we have chosen SAFEGUARD as the nearest to its central significance. A *treasure* or *possession laid up* is SAFEGUARDED by *strength* and *power.*

After a country has been conquered by another it must be safeguarded. Usually armed forces are distributed in various sections in order to preserve order and prevent further hostilities. But in the millennial Kingdom not *soldiers* are sent, but *saints.* The safety of the Kingdom is entrusted to their hands. As a rule we think of the blessedness of the saints in the future as consisting in rest and riches. To be sure, there will be rest from sin and sorrow, but happiness does not consist in our own satisfaction so much as in the blessing of others. It will not give the saints of Israel one tenth the joy to *possess* the Kingdom as to *safeguard* it. They are to be the active channel of blessing to the other nations, and teach them the ways of Jehovah. Today the Jews ''possess'' the nations and their governments to some extent. They have a legal title to much of their wealth and exert an influence far beyond the weight of their numbers. This will increase, yet it will lead them to prey upon the nations and take what they can away from them. In the Kingdom it will be the reverse. Instead of taking away their material riches, they will impart to them the spiritual wealth needed for their happiness.

''FOR EVER, EVEN FOR EVER AND EVER''

According to this rendering, the saints are to have the Kingdom *beyond* the confines of eternity, notwithstanding the unequivocal statement of the Scriptures that *every* sovereignty and *every* authority and power shall be *abrogated* (1 Cor. 15:24). All, even the Son, are to be subject to God alone, that He may be All in all. How, then, can the saints reign for ever and thereafter? Once more we must regret a discordant rendering which introduces conflict and confusion into God's revelation. The Authorized Version renders this very word, which occurs here thrice, by such expressions as *ancient, old, beginning of the world,* as well as combinations with *ever,* and the like. The verb (*'ahlam* or *olm*) they render *blind, hide, secret, dissemble,* and *any ways.* These show that this stem means OBSCURE. As a noun (*'ohlahm, 'ahlam,* or *oulm, olm*) it refers to an obscure period of time, either past or future, not to eternity in any sense.

Now that we have the later revelation concerning the *eonian times* (*chronōn aiōniōn*; 2 Tim. 1:9; Titus 1:2; explained at considerable length elsewhere), this enigmatic statement in Daniel 7:18 should be clear as crystal. The phrase *limits* the length of the reign of the saints to two distinct, yet different, future *eons.* The word "even" is the same as is translated "and" on thousands of other occasions. "For ever" is simply "for the eon," that is, the thousand years with which the Kingdom commences (*cf* John 6:51). "Even for ever and ever" is simply "and for the eon of the eons," the succeeding eon, with which the reign of the saints ends (*cf* Eph. 3:21). Those two eons are "the eons of the eons" in which Christ reigns (Rev. 11:15). The saints will safeguard the Kingdom throughout those glorious eons, until He hands it over to God the Father. Then there is no more need to safeguard it, for God becomes All in *all.* To carry the safeguarding beyond that perfection would mar God's perfect ultimate.

The saints in Israel will function as priests for the millennial eon alone, for there is no temple in the new earth. The ritual is no longer needed, for God's tabernacle is with mankind (Rev. 21:3, 22). Nevertheless it is as *saints* that they rule for the next eon on the new earth. There they no longer stand between God and His creatures, leading His worship. But that does not imply that the worship of God has ceased. Rather the opposite. What had been outward then becomes inward. The form gives place to the reality. There will be more genuine adoration of God when the temple is gone than in its highest glory. And the pinnacle of praise to God will not be reached until both priesthood and government will have accomplished their end at the consummation, when all God's creatures are reconciled to Him, and He is All in all. The political power which the religions of the world have always desired, and which they attain in the man of lawlessness, will pass to the saints in Israel for both of the oncoming eons, and revert to God when these are past. Saints alone will be given delegated authority in the future, even in the celestial spheres, for the body of Christ will rule these for the eons of the eons (*cf* Eph. 2:7).

But the greatest contrast lies in the fact that His authority is not passing away, as was the case with that of the animals. This Kingdom remains, even after it is handed over to the Father. The jurisdiction remains in the hands of Christ as long as the eons last, then it reverts to the One Who gave it. To secure this, Satan is bound. Even when he is loosed for a while, and makes a tremendous effort to regain control of earth again, he fails utterly, and is consigned to the lake of fire (Rev. 20:7-10). Deception, such as was worldwide under the beasts of Daniel, will never corrupt the Kingdom that is to come.

THE KINGDOM "NOT CONFINED"

"Destroy" (*ghaval* or *chbl*, Dan. 7:14) does duty for so many stems in Hebrew and Chaldee that we would warn all readers of the Authorized Version not to expect any superfluity of accuracy when they encounter this word in their Bibles.

It is rendered by stems for which we prefer GATHER, BE GUILTY, SWALLOW, STIR-UP, SPEAK, CRUSH, SILENCE, CLAMOR, KILL, DEMOLISH, CONFINE, DRAIN, DEVOTE (doom), TYRANNIZE, TENANT, ALL (finish), CUT-OFF, POUND, TOPPLE, SNIP-OFF, DIE, WIPE-OUT, RUIN, SWEEP-AWAY, ENCOMPASS, BREAK-DOWN, ERADICATE, CONCEAL, EFFACE, PICK-OUT, BREAK, DEVASTATE, FUTILE, bereave, EXTERMINATE, desolate, SWALLOW, HUNT, SHOUT, ROB, HAND (calamity), DART, CRACK, RANSOM, CRASH, TRAMPLE, MINGLE. In reference to that future Kingdom, it is to be *unconfined,* rather than *not destroyed.* This fits the parallelism much better than destruction, and goes much further. We read that the Son of a mortal is given jurisdiction, and later we are told that this is not passing away. We are told that all the peoples and leagues and language-groups shall serve Him. This corresponds with the fact that it is *not confined.*

The Hebrew and Chaldee stem *chbl,* CONFINE, is not always easy to turn into English, as will be seen from the following list of words which represent it in the Authorized Version: *at all, band, bring forth, coast, company, cord, corrupt, country, damage, destroy, hurt, line, lot, mast, offend, pain, pang, pilot, portion, pledge, region, rope, ship* (master), *snare, sorrow, spoil, tackling, withhold.* We hope to confine ourselves to CONFINE, *harm, pledge* (for the verb), and a few synonyms (for the nouns). The four great religions cover practically the whole earth. But there are some places where they are not prevalent. Not so with the authority of the saints in the thousand years. They will go *everywhere* and win converts wherever they go. No boundaries will be drawn to indicate the extent of that Kingdom. It will be *unconfined.*

Thus we see what *God* thinks of the religions of this world, and are apprised of His purpose in regard to them, as well as their doom. They are voracious, predacious, ferocious organizations, vitalized by evil spirits, bent on the deification of man and the setting aside of the Supreme. This God's-eye view is the direct opposite of the aspect that these religions present to man, so thoroughly deceptive is their outward appearance and their apparent zeal for the Deity or the good of mankind. Let us learn their true character from God's judgment of them and conduct ourselves as those who have been initiated into the mind of God, and are privileged to have a preview of the session of the supreme court of heaven, as it disposes of the false religions of man's day and authorizes the true one of the day of Jehovah.

In the last book of the Bible we see the relation of these beasts to another false religion, apostate Judaism, seen under the figure of an unfaithful woman, Babylon the great. This is needed to complement the vision seen by Daniel, for he does not deal with the apostate nation and its doom. *All* false religions must be stripped of their power or wiped away before the great Priest after the order of Melchizedek sits upon His throne, and begins His glorious reign of righteousness. The apostates of Israel are exterminated in the downfall of Babylon before the unveiling of the Lord Jesus from heaven with His powerful messengers, in flaming fire dealing out vengeance to those who are not acquainted with God and are not obeying the evangel of our Lord Jesus Christ, among the nations (2 Thess. 1:7-9).

Just as all true Israelites are exhorted to come out of Babylon (Rev. 18:4), so it behooves us to see that we do not partake of the sins of the religions of the earth. In Christendom the Roman hierarchy seems to come closer to the picture presented than any other section, for it has its own territory, and actually claims authority over the kings of the earth. But let us not limit the apostasy to this section, for few, indeed, are not guilty, in some degree, of *exalting man and debasing the Deity.* Not only in others let us condemn this arch-heresy, which will form the apex of religious apostasy in the era of the end, but in our own hearts, let us anticipate this judgment scene, and *debase man,* (including ourselves) *to his true place, and exalt the Supreme, to Whom be glory now, and for the eons of the eons!*

HOW LONG?

WHEN IS DANIEL seven fulfilled? How long until the end will be reached? Where are we now in the course of its action? Such are the questions which heave our breasts and bring a sigh from our lips as we consider the wonderful way in which God foretold the future to His faithful prophet. When did these beasts first appear? When will they disappear? At what time does the western monstress tramp upon the others? When will she be destroyed? When will the eastern animals vanish? In which phase of their career do we find ourselves? To such questions as these we now address ourselves, as we close our contemplation of Daniel's vision of the four animals.

A fresh study of these wild animals in Daniel has deepened my conviction that our study of prophecy has been unbalanced. The political side of earth's redemption has overshadowed the religious or spiritual aspect. We make too much of man's rule over his fellows, and too little of man's relation to the spirit world, to God, and to the powers of evil in the realms above. Some of the believers have been led to see the preponderant place of Israel in God's plans for the earth. Yet it is far from the full function of Israel to bring peace to the nations. That is only a means to bring them to God. It is the activities of the four *spirits* of Daniel that fill this day of man so full of strife, just as it is the confinement of Satan in the next eon which secures the peace of that halcyon day. The moment he is loosed war commences once again. We are satisfied that the *religious* side of prophecy has been greatly neglected or ignored, and it is to this that we owe much of the confusion on this theme.

We are aware that the interpretation of the four animals as presented here differs from that held by others, and even held by ourselves during most of the first half of this century. Since then much light has broken forth from God's Word, especially from the last book of the Bible, and from a more Concordant rendering of Daniel itself. This has confirmed the main points in which our present study differs from popular interpretations. The four animals are not parallel to the great metallic image. They are rather parts of the nondescript of the Apocalypse, hence they deal with the *religious* powers of the earth as inaugurated by evil spirits and directed by the great dragon.

When we consider the vision of the great metallic image, we find that it was given *during,* not before, the time of which it spoke. Several years had elapsed since Nebuchadnezzar had begun to reign, so that the head of gold included some of the *past.* Daniel told Nebuchadnezzar, "You are the head that is gold." Moreover, though Nebuchadnezzar saw the whole image, some of it did not exist at the time, but came later. As the chest and arms of silver, Medo-Persia was to arise years afterward, and Greece still later, while the toes come long after the rest was past and gone, we should not tie an interpretation rigidly as to time. *The kingdoms that appeared all at once were successive.* So it may be with the later vision also.

There is no time given for the rising of the animals. The ancient books of Hinduism, such as the Veda, may have been in existence in Abraham's day, about fifteen hundred years before the vision was given. Brahmanism, an offspring of Hinduism, dates back to the time of the Babylonian Exile. Buddhism, the next in order, came on the scene about the time of the vision, in the sixth century before Christ. Though Christianity, in one sense, started in the first century, it had no authority until the beginning of the fourth century. It did not become Christendom until the time of Constantine, when it became a power in the earth. Mohammedanism rose in the early part of the seventh century. There is less time between the rising of these animals than is usually allowed between the head of gold and the toes of the image.

We may reckon the cessation of the flight of Buddhism at about five hundred after Christ, when the lioness's wings were "scraped smooth." Perhaps at that time also, she was set upon her feet and the heart of a mortal granted to her. China and Japan have been comparatively pacific and inoffensive for long periods in their early history. Buddhism has had no crusades or conquests over those of another faith. It was chased out of India by the more ferocious Brahmanism. Compared with other faiths it has been tame. It has not conducted any holy wars like Islam. We would hardly think that it deserves to be figured by a lioness, even though there are militant sects in contemporary Buddhism.

The castes of Hinduism and the ascendancy of the Brahmanas who fatten themselves on the others seem to go back to the earliest eras of the Brahman religion and to continue throughout the past millennia up to the present.

Islam flew in all directions almost from the beginning. It spread from the Spanish peninsula on the west to India on the east. It knocked at the gates of Vienna in the sixteenth century. In the south it has enrolled many an African chieftain under the green banner of the prophet. There seems to be no specific actions ascribed to this animal, only as implied by the wings, so they probably refer to its character rather than its history.

The fourth animal, up to the time of the last horn, gives us a good conception of Christendom, grinding and pulverizing its own people, and stamping upon foreign faiths with her feet. How terrible has been the tale of her religious persecutions and inquisitions and conflicts! Let us take the Thirty Years' War (1618-1648) as an example. It left the lands it devastated with only a quarter of the population still alive. As this many probably were born during its course, it practically wiped out all of the original population. Such was the love of two great "Christian" communions for one another! What Christendom has done in the name of Christ is far more terrible than all that heathendom has accomplished in the name of their false deities.

THE PLACE OF ROMAN CATHOLICISM

Instinctively the Lord's people have felt that such animals as here depicted must include their persecutors, such as Roman Catholicism, and in this they were right. But many have found that the same spirit reigns in the other divisions of Christendom. The difference is only one of degree and of power. The Roman church certainly is not the antichrist, for it has not gone the lengths to which he will go. It is not mystic Babylon, for that presents to us unfaithful Israel, as we have elsewhere shown. There are other evil organizations besides the Roman confession.

THE STAMPING TIME

When does the fourth animal stamp the remainder with her feet? (Dan. 7:7). In the Apocalypse, we find the three eastern animals incorporated in the western, which is like a leopardess and takes its feet from the she-bear and its mouth from the lioness (Rev. 13:2). Yet, unlike the leopardess with *four* heads, it has *seven,* and also has the ten horns of the monstress. At the time of the end the stamping process seems to have been completed, so that they are merged into the western beast. This merging probably takes place suddenly, just before the forty-two months, perhaps in the preceding three and a half years. But before they are temporarily absorbed comes the preparatory time of stamping.

It is a remarkable fact that, for some centuries, Christendom dominated large sections of the Orient and Africa, the lands in which Hinduism, Buddhism, and Islam have had their home. It had been powerful enough to subdue India and Ceylon and dominate the waters of the Indian Ocean and the China Sea. It forced the Chinese to bow to its will and established concessions on their coast, and to allow the terrible trade in opium. In Africa it had many Mohammedans beneath its sway. France also had parts of India and Cochin China and African possessions. Holland had the Dutch East Indies. Spain had Morocco. Belgium had a large part of the Congo. Italy had some colonies, too. Some of us may have objected to this course, but was it not in line with this prophecy and the whole course of Christendom?

The leading nations of Christendom controlled populations and territories many times greater than their own, and dominated over almost all Hinduism, millions of Mohammedans, and many Buddhists. Just now the East is waking up and the cry "Asia for the Asiatics" is growing louder. But, even if the tide is turning temporarily, while the nations of Christendom are composing their differences, there seems to be no doubt that, when the West combines, the East would not be able to stand before the military might of the West. Christendom is so much better equipped with the raw material and machinery of coercion that, united, it could subordinate the other religions if it wished, even though its missionaries in the Orient may never be able to win them by the word of faith.

Not only among believers in Christendom but among unbelievers there is a strong current in favor of what is called "pacifism." After World War I in 1919, the peace treaty provided for disarmament. Nevertheless, the nations concerned soon had more arms than ever.

After World War II, in spite of all efforts for peace, the trend has been to prepare for the next armed conflict. Even the United States, isolated by vast oceans from hypothetical or potential enemies, has succumbed to an irresistible spirit that bids it arm to the teeth. It looks as if its geographical situation, as the nearest neighbor of the Orient on the east, may demand that it take a principal part in the subjugation of eastern religions at the conclusion of the eon. It is possible that we are witnesses of the initial stages of a remarkable crusade carried on by spirit powers, after the fashion of the frogs who mobilize the kings of the earth for the battle of the great day of God Almighty (Rev. 16:14). They may even be calling us to arms for an earlier, preliminary conflict.

One of the saddest, yet most practical and helpful features of this prophecy for us is the likeness between the character of Christendom, as portrayed by the most ferocious of these animals, with its horns and iron teeth and copper claws, with another prophecy concerning the believers in the last days. We read that, in them, men will be selfish, fond of money, ostentatious, proud, calumniators, stubborn to parents, ungrateful, *malign,* without natural affection, implacable, *adversaries, uncontrollable, fierce,* averse to the good, traitors, rash, conceited, etc. These we are to shun (2 Tim. 3:1-5). Are not some of these the very same as are suggested by the monstress of Christendom? So many believers are involved in the religious system of Christendom that they cannot help absorbing its characteristics. Let us be especially watchful that we are not tainted with conduct which is in line with the great apostasy. Viciousness and malice, malignity and fierceness in our conduct would identify us with the great monstress, not with the body of Christ.

The real reason for the recent tremendous preparation for war is doubtless the near approach of the end of this eon, when nation shall rise against nation, the West against the East, and man's day will close with the climactic demonstration that men, apart from God, cannot bring peace to this war-weary world. Man does not realize that his acts are, in fact, inhuman, and that he is the puppet of unseen spiritual forces which drive him to destruction. The thought that all of this warlike preparation may be the precursor of Christ's speedy presence not only reconciles me to it, but bids me lift up my head, for our deliverance cannot be long delayed. And then shall follow the deliverance of Israel and the nations and creation—the great crisis and turning point in God's dealings with His creatures, when His Christ becomes, not only the King with an iron club, but the Priest Who by His presence will replace the false religions of the earth, so that the whole earth will be illumined by the knowledge of God.

THE RAM AND THE HE-GOAT

(DANIEL 8:1-14, 20-26a)

8 In the third year [t]of the kingdom of Belshazzar the king, a vision appears to me—to me, Daniel—after the one which appeared to me [t]at the start.

2 + I am seeing in the vision—+ it is [b]coming in my seeing +while I am in the castle of Shushan which is in the province of Elam; +when I am seeing in the vision, + I′ come to be on the Ulai canal.

THE VISION of Daniel's eighth chapter, as well as the one in the ninth chapter, occurred at a notable crisis in the world's affairs, and in the history of Israel. The third year of Belshazzar was his last. It marked the close of the Babylonian empire and the rise of the Persian. The golden head of the image passes into history, hence is not in view any longer. At that time arises Medo-Persia, represented by the silver chest and arms. Then the vision runs parallel to the remainder of the image. This year also brings the end of the Babylonian servitude. Thus Daniel lives to see the first stage of his prophecy fulfilled. At this crisis he is granted much more light on the fate of his people, who are now to be restored, but who must wait a long, long time before their final restoration through Messiah, in the coming Kingdom.

Daniel himself is now given a vision of the *political* course of events, especially as it concerns the time of the end and his people. He is not shown the glory of the kingdoms by the metallic image of a man as Nebuchadnezzar had seen it, but he is almost exclusively concerned with their violent, destructive side, as figured by horns. Only the *world* conquerors are brought before him, first Medo-Persia, then Alexander of Greece and his four generals, and then the inferior horn of the time of the end. The many other great conquerors, even Rome, are ignored, because, having boundaries, they were limited in their scope, hence not comparable to the world Kingdom of the Messiah in the millennium. In the seventh chapter Daniel saw the equivalent of the *lawless one* over the nations. In the eighth it is the *antichrist,* as the false messiah of Israel. With his eye longing for the true Anointed, this is the saint's-eye view of earth's political history.

All of Daniel's later visions are clustered around this crisis: In the *first* year of Belshazzar he perceives the vision of the four animals (7:1). In the *third* year of Belshazzar, soon after this vision, he has his next vision concerning the seventy sevens (9:2). About two years later, in the third of Cyrus, his last vision is given to him. Within less time than the era of the end, with which these visions are chiefly concerned, the aged prophet is granted the greatest desire of his heart, and receives an insight into the future of his people such as was given to no one else before the Messiah Himself came on the scene.

The Hebrew language is resumed at the beginning of the eighth of Daniel. The prophecy began in Hebrew, but was changed to Syriac, usually called Chaldee, when the Chaldeans began to speak in the fourth verse of the second chapter. That two tongues should be employed is a notable feature. The most suggestive and satisfactory explanation is that the scroll of Daniel deals with the nations as well as with Israel. In fact, his book is largely taken up with the place given to the nations in consequence of Israel's apostasy. In the metallic image we have the *political* picture of the earth *during Israel's* *apostasy.* In the four animals we have the *religious developments* among the nations *until Israel's restoration.* Now Daniel views these political and religious developments again, but from the standpoint of a Hebrew.

THE LOCATION OF DANIEL

The *place* in which a vision is seen accords with its contents, even as the *time* when it is given. The great metallic image was seen in Babylon, the center of world government, under the head of gold. Now that the new world power is about to appear, Daniel is found in its chief city, Shushan. In Hebrew this denotes ELATION, and is the name of the anemone, the so-called "lily" of the field (Luke 12:27). Whether this is significant we leave with our readers. Babylon comes from the stem *bl* which means DISINTEGRATE, and denotes *mingle.* This certainly fitted the Israelitish deportation, which, after being *disintegrated,* was *mingled* with the people of Babylon. Now, however, the servitude is past, and *elation* may well describe their feelings. In Esther 8:17 we read that the Jews, at that deliverance, had joy and *gladness* (*sahsohn* or *shshun*). It was a foretaste of the deliverance which comes with the Kingdom itself.

The word *palace* does duty for six distinct Hebrew stems in the AV. *Regalia, citadel, castle, house, temple, domicile* (as we prefer to render them) are all translated *palace. Castle* is used of *Shushan* almost always, so it must have been some extraordinary structure. In Hebrew and Syriac one word is used for both *temple* and *palace.* Nebuchadnezzar's *palace* (*hehchal* or *eikl,* Dan. 4:4, 29) is referred to by the same word as is continually used of the *temple* at Jerusalem (Dan. 5:2, 3. See 5:5; 6:18 also). The *temple* was really the *palace* of Jehovah. Shushan, however, is called a *castle,* so was a different kind of a structure from the palace of Nebuchadnezzar.

The word *river* is used in the AV for *canal, channel, waterway, stream, watercourse, rillet,* and *trench.* Only in this chapter (8:2, 3, 6) have we this Syriac word (*oovahl* or *aubl*), the stem of which means FETCH. The general opinion seems well founded that this was an artificial *canal.* I have seen many small canals in the neighborhood of Babylon. It is not necessary that we identify it with any ancient or modern river.

THE MEDO-PERSIAN MONARCHY

3 **+Then I am lifting my eyes and I am seeing, and behold, one ram standing before the canal, and it ˃has** two **horns. + The horns are lofty, +yet the one is loftier ʹthan the other, and the loftier** one is **coming up ʻ last.**

4 **I see ˋthe ram rushing forth seaward, + northward and** toward **the southland. + No^{t} animals at all are standing before him, and** there **is no rescuing from his hand. + He does as** is **acceptable to himself and magnifies** himself.

8:3, 4

EXPLANATION

20 **"The ram which you saw possessing the** two **horns,** is **the =kingdom of Media and Persia.**

8:20

The Medo-Persian empire seems to be reckoned as being centered, at its commencement, where Daniel received his vision, that is, at Shushan, southeast of Babylon. Media was to the north. It is usually supposed that the Persian was the superior element in the combination, but, *as a horn,* the Median army may have been the more powerful, as the Medes lived among the mountains and were somewhat hardier than their lowland neighbors. They seem to have been conquered, not by Persian arms, but by treachery. A part of the army deserted to Cyrus. In this view the *Median* was the loftier horn, as it came up after the Persian. It may be, however, that we must recognize the fact that Media had been a powerful military kingdom first, so that

Persia would be the last and loftier horn. This is not essential to an understanding of the vision, which merely demands that there be two military powers, which came up one after the other.

A lambkin is one of the most harmless of animals, and even a sheep is by no means dangerous. But a male sheep, a ram, may give a most powerful blow. Indeed, the name has been used figuratively for all sorts of butting instruments, including the tremendous battering rams used anciently for making a breach in walls and fortifications. Such is the animal to which the second great world empire is likened. For two centuries it battered its way westward in the conquest of Babylonia, Lydia (Asia Minor), and Greece; northward to subdue Armenia, Scythia, the Caspian district, and Bactria; and southward over Ethiopia, Egypt and Lybia. Thus it won its place as a world empire.

This same kingdom was shown the gentile king Nebuchadnezzar as a resplendent silver empire, inferior only to the golden head that preceded it. Such is the view that this *world* gets of these great monarchies. Men are dazzled by their might and majesty, their greatness and glory. But the believer can see beyond the tinsel of earthly splendor. To him these monarchies are not even human. They belong to the lower creation, to the most violent and combative of the animals which have been tamed for the *service* of man. For the governments of earth are God's *servants* for good (Rom. 13:4). We may not realize it, but they are not as ferocious and unnatural as the religious powers. We must be subject to them, not to the religious authorities. Peter was subject to the state, but he told the chief priests that he must hearken to God rather than to them (Acts 4:19).

"THE WILLFUL KING"

We meet the phrase "do according to his will" (AV) so often (Dan. 8:4; 11:3, 16, 36) that the title has arisen "the willful king." The mere fact that this Hebrew word (*rahtzohn* or *rtzun*) is also rendered *accept, -able, -ance, -ed, as would delight, desire, favour, good pleasure, good will, pleasure,* etc., should make us pause. The stem denotes ACCEPT, *not* WILL (*ahvah* or *abe*). The king is not *willful* in the sense of having his way apart from his pleasure. He does what he *likes,* what *suits* him, what is *acceptable* to him. There is no great amount of willpower involved.

THE GRECIAN EMPIRE

5 +When I′ [b]came to consider, + behold, a he-goat of the
goats is coming from the west over the surface of the
entire earth, and there is no touching ‘ the earth. + The
6 he-goat has a conspicuous horn between his eyes, and he
is coming unto the ram, the possessor of the two horns
(which I see standing before the canal). + He is running
7 ˃at him in the fury of his vigor and I see him attaining to
the side of the ram. + He is bitterly embittered ˃against
him and is smiting ˋthe ram and breaking his ˋtwo horns.
+ No[t] vigor [b]remains in the ram to stand before him +when
he is flinging him to[d] the earth. + He is tramping on him
and no[t] one [b]comes to rescue ˃ the ram from his hand.
8 +Then the he-goat of the goats magnifies himself unto
excess.

8:5-8a

EXPLANATION

21 + The hairy he-goat is the kingdom of Greece. + The great
˙horn which is between its eyes, it is the first ˙king.

8:21

Now the picture changes slightly. Beside the ram we see a hairy he-goat. In place of the ram's unequal horns he had an unnatural outgrowth between his eyes, a most dangerous weapon for an animal that butts with its head. Added to this is the speed with which he skims over the earth, so swift that he does not even touch the ground. In his mad fury he smites the ram and breaks his horns; he flings him down and tramps upon the once all-powerful, but now helpless and deserted ram.

A more vivid presentation of the conquests of Alexander could not be given. The Medo-Persian empire was the result of centuries of warfare. In contrast to this, Alexander's career was only about thirteen years in duration. No wonder it is pictured as possessing a speed unknown before. With about forty thousand soldiers Alexander defeated at Granicus and again at Arbela an army overwhelmingly superior. He marched to India on the east and Egypt on the west, and so settled the score for the invasion of Greece years before. Thus he ended the Medo-Persian empire. He took both Shushan and Babylon, and sighed because there were no more worlds for him to conquer.

ALEXANDER'S SUCCESSORS

And as he is staunch, broken is the great ·horn, and instead of it are coming up four ⁷other⁰ conspicuous horns to the four winds of the heavens.

8:8b

EXPLANATION

22 **+When it is ·being broken, + standing up are four in its stead: Four kingdoms from ⁷his⁰ nation are standing up, +yet not ᵗwith his vigor.**

8:22

The breaking of the "conspicuous horn" (Dan. 8:8) at the height of its career leads to four other "conspicuous horns." The word "notable" of the AV is quite correct, except that it implies more than is contained in the Hebrew *ghahzooth* or *chzuth*, PERCEPTION. In Daniel 4:11, 20 the AV has rendered the Syriac (*ghazohth*) *sight.* It simply means *conspicuous.* This is evident from the location of the horns, for they stand out between the eyes of the he-goat. In place of the broken horn four others arise. This agrees with the fact that the empire finally fell into the hands of his *generals.* Syria was taken by one, Egypt by another, Asia Minor by a third, and Macedonia by the fourth. These were *military* powers, hence are figured by *horns.*

THE LATTER TIME

9 **[+]Then from the one [/]of these** four fares **forth one inferior horn, and [u]he is growing redundantly great to the southland and to the** sunrise **and to the stately** land:

8:9

EXPLANATION

23 **"And in the latter** time **of their kingdom, [as]when the [-]transgression comes to** an **end, standing up is a king of strong presence and understanding problems.**

8:23

We have now arrived at the critical point in the vision where the *past* gives place to the *future.* This is not very clear in the vision, but unmistakable in the explanation. We are shifted to the *latter time* of their kingdom. Josephus, in his *Antiquities of the Jews,* finds the fulfillment in the career of Antiochus Epiphanes about four hundred and eight years after it was given to Daniel. This has been followed by many expositors, and seems to have influenced, not only the interpretation, but the text of the Hebrew, and especially that of the Greek translation. Probably nothing else has caused such confusion in the versions of this prophecy, as the laudable desire to make the prediction agree with the assumed fulfillment.

The greatest of all the prophets, our Lord Jesus Christ, conclusively and finally quashed this interpretation when, in His day, He spoke of the abomination of desolation that is declared through Daniel the prophet, as a *future* event (Matt. 24:15). This should suffice every reverent student of the Scriptures and removes the necessity of inquiring minutely into the history of Antiochus Epiphanes. We will mention only a few points which should have sufficed to show that, at the most, he was only a shadow of that which is to come. The *time* does not agree with that given to Daniel's Governor, who comes after four hundred *eighty-three* years (Dan. 9:25). Josephus says that he came four hundred and *eight* years thereafter. Antiochus' persecution lasted only *three* years, whereas Daniel's periods are all three and a *half* years or longer. Antiochus was not followed by the advent of Christ or the coming of the Kingdom.

THE KING OF FIERCE COUNTENANCE

The inferior horn is described as a king of *strong presence* (Dan. 8:23). The AV has "fierce countenance." This has led to much mistaken speculation. As each succeeding "antichrist" is brought forward an attempt is made to give him a fierce facial expression. But it is not at all certain that he will be exceptional in this way, so it is not a good method of identification. The same phrase is used of whole nations, such as will come against Israel when they sin (Deut. 28:50). The AV uses *fierce* for stems which denote CRUEL, HOT, SHARP, and STRONG. The word here used (*'az* or *oz*) is the common word for *strong.* The Septuagint makes it *anaidês, impudent,* which may not be far from the mark. Literally it should be "strong face[s]," but *faces* so often simply means *before* or in the *presence,* that idiom seems better served by saying *strong* or commanding *presence.*

THE HOST OF THE HEAVENS

10 [+][it]**he is growing great unto the host of the heavens,**
and cast to[d] **the earth is one from the host, and one**

11 from the stars who is also tramping on them. $^{+}$Even
unto the chief of the host he magnifies himself: $^{+}$'be-
cause of him the continuous ritual is 'disturbed,'$^{+}$ flung
12 down is all that pertains to the site of His sanctuary, and
the horn is given a host 'for trespassing ^{on}against the
continuous ritual; $^{+}$thus is ^{it}he flinging the truth to^{d} the
earth. And ^{it}he does this and prospers.

8:10-12

EXPLANATION

24 $^{+}$ Staunch is his vigor, $^{+}$yet not 'by his own vigor. $^{+}$ Marvel-
ously shall he ruin and prosper and deal. $^{+}$Thus he ruins
25 the staunch and the people of the saints. $^{+}$ ^{on}By his intelli-
gence $^{+}$ he causes deceit to prosper in his hand. $^{+}$ In his
heart he is magnifying himself, and 'with ease will he
ruin many. $^{+}$ ^{on}Against the Chief of chiefs will he stand,
$^{+}$yet 'at the limit of his hand he shall be broken.

8:24, 25

It will be noted that, up to this verse, the *explanation* agrees perfectly with the *vision*. But from this point onward, the usual versions of the *vision* and the *explanation* have comparatively little in common. It is self-evident that both must treat of the same things, just as the ram is Medo-Persia, the he-goat is Greece, the great horn is the first king, and the four horns are his generals who succeeded him. But what connection is there between verse 10 and its explanation in verses 24, 25? "And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." The explanation is (AV): "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and holy people." This divine explanation is a check on the translation, the very best we could wish, and any version, to be correct, must correlate them.

In view of the explanation given in verse 24 ("not by his own vigor"), the passive might seem preferable (IT-WAS-GREATENED), as Theodotion has it (*emegalunthê*). On the other hand, verse 9 closely parallels verse 10: "...he is growing redundantly great...he is growing great *unto* the host of the heavens."

We read in the AV that "it waxed great even *to* the host of heaven," and the explanation is that "he shall be mighty." But what is meant by *to?* It is the Hebrew *'ad* or *od,* FURTHER. As a connective it has the force of *till* in time (Gen. 3:19), *as far as* in space, *unto* in direction and completion of movement, and *as much as* in quantity (in Ex. 14:28, *so much as* one of them). This shows us how great the horn became. And this is in exact accord with the fact that "the dragon gives it *its* [the dragon's] power and its throne and great authority" (Rev. 13:2). The horn is being made as great as the host of the heavens.

We cannot confirm the idea that the *horn* cast down "some of the [heavenly] host and of the stars to the ground" (Dan. 8:10), but there is no question that "the great *dragon* was cast out, the ancient serpent called Adversary and Satan...It was cast into the earth, and its messengers were cast with it" (Rev. 12:9). Its tail is dragging a third of the stars of heaven, and casts them into the earth (Rev. 12:4). This is probably the sense intended. Apart from the uninspired vowel points it has the form of the causative passive, SHE-IS-BEING-CAUSED-FALL. "Cast down" is the English causative for FALL. So we may render it: And cast to the earth is one from the host [of the heavens].

"And one from the stars who is also tramping on them." Is not this in fullest accord with John's account of this very event? Says he: "Woe to the land and the sea, for the Adversary descended to you having great fury, being aware that brief is the season that he has" (Rev. 12:12). And not only that, but "when the dragon perceived that it was cast into the earth, it persecutes the woman who brought forth the male" (Rev. 12:13). Does not this coincide with "one from the stars who is also tramping on them"? Just at this juncture the horn begins his persecution of the faithful remnant. But he is not alone. The dragon does the same. The *them* is explained as "the staunch and the people of the saints" (8:24). Both the horn and the dragon tramp upon the holy people just at this crisis, whereas, before this the horn was *for* them rather than *against* them.

The Revisers have changed the AV "daily sacrifice" to "continual burnt offering" (Dan. 8:12). But the Hebrew and the Greek have only one term, the *continuance*. It seems odd that only one feature of Israel's ritual should be dealt with by the governor. It is very questionable indeed, whether *any* of the regular ritual will be allowed to proceed. The word here used (*tahmeed* or *thmid*) is used of many features of divine worship, including the "shewbread" (Ex. 25:30), the lamp (Ex. 27:20), the "breastplate" (Ex. 28:29), the "mitre" (Ex. 28:38), the offering of the lambs morning and evening, the "burnt" offering (Ex. 29:38), together with the "meat" and "drink" offering (Ex. 29:40), the fire (Lev. 6:13), and the "meat" offering (Lev. 6:20). So many aspects of the ritual were *continuous* that it seems better not to limit the public part of the whole *ritual*, which *continued* apart from the personal acts of the worshipers.

We therefore propose to add the word *ritual*, that is, that part of the divine worship which was continuous. The whole continuous *ritual* is in question at the time of the end, not any particular *sacrifice*. As no one will dare to perform any of the personal rites connected with the divine service, when this is abolished, it practically amounts to the forcible cessation of all outward recognition of Jehovah in His courts in Jerusalem. The abomination of desolation takes the place of divine worship.

"Even unto the chief of the [heavenly] host he magnifies himself" (Dan. 8:11). The host of the heavens is before us since verse ten. What better comparison could be given to show the extent of the power and glory given to the horn? Satan, a leader among the heavenly host in opposition to God, had been given all authority on earth. Our Lord did not dispute his claim when he said that all the authority and glory of all the kingdoms of the inhabited earth had been given up to him, and that he could give it to whomsoever he willed (Luke 4:5, 6). Now he gives it to the horn, and, as a consequence, it is as great in the earth as the one whom it represents. From being an *inferior* horn, it *becomes* the most marvelous of all the military powers the earth has ever seen, with the backing of all the powers of darkness, just as the Messiah will have behind Him the unlimited power of God in the Kingdom.

The written (*kethib*) Hebrew text (Dan. 8:11) reads that from him is *offered up* the continuous ritual. But it is *read* (*keri*) otherwise. The Masoretic scribes were careful to retain the text as they found it, not even allowing themselves to correct clear errors. Yet they marked and listed such cases. Theodotion (Alexandrinus) reads: and through it sacrifice was *disturbed* (*etarachthê*)—the very opposite of *offered up*. There are two stems which could be easily confused. One (רם *rm*) means HIGH, and in the causative (הרים *erim*) it denotes *offer up*. The other (הרס *ers*) looks very much like it because the *s* (ס) and the *m* (ם, at the end of a word) in Hebrew characters are so nearly the same that beginners usually mistake one for the other. As translators generally follow what is *read* rather than what is *written* here, and the evidence is clearly all in its favor, we will read *disturb* rather than *offer up*.

The one condition on which Satan will hand over the kingdoms of the inhabited earth is clear and unmistakable. To our Lord he said, "If you, then, should ever be worshiping before me, it will all be yours.'' But the answer was equally clear: ''The Lord your God shall you be worshiping, *and to Him only shall you be offering divine service''* (Luke 4:7, 8). Now that the inferior horn has accepted the world kingdoms from Satan, his first act is to stop the divine service in the temple, the continuous ritual. If Satan is to be worshiped, and the horn to have a like place, all worship must be directed to him, not to God. Because of this the continuous ritual can no longer be allowed and all that pertains to the site of the sanctuary is flung down.

The AV has, "the *place* (*mahchohn* or *mkun*) of His sanctuary was cast down." The Septuagint texts read: and the holy (place) shall be desolated. It is not likely that the temple area will be greatly damaged, for the man of lawlessness will use it for his own purposes. He will be seated in the temple of God, demonstrating that he himself is God (2 Thess. 2:4). The abomination of desolation will be placed in a wing of the sanctuary (Dan. 9:27). For this Hebrew word the AV gives *establishment* in the margin of Psalm 89:14 and 97:2. It seems to relate, not to the *place* and the *buildings,* but to the *furnishings* or *equipment* essential to the conduct of the divine service. This is fully in line with the fact that this service is stopped. No wonder that all that pertains to the site will be flung down.

At the time of Jerusalem's desolation, it will be surrounded by encampments (Luke 21:20). This is probably the host (Dan. 8:13) which is given in connection with the covenant which had been made for a period of seven years, and which guaranteed religious liberty for this period, yet was broken after only a half of its life had run. The Jews have been ferocious in defense of their religion and their temple in the past, as was seen when it was destroyed under Titus. It is to be expected that they will not yield without a fight, when they are called upon to stop their ritual and their worship. Therefore the horn brings in a considerable army in order to accomplish this trespass.

The breaking of this covenant is called a *trespass* because, by the terms agreed upon, the horn had no right to enter the temple precincts or interfere with the divine ritual. These Hebrew words *pahshag, pehshag,* or *phsho* are represented in the AV by *offend, rebel, revolt, sin, transgress, trespass.* As the word PASS (*'ahvar* or *obr*) is used also for *transgress* (1 Sam. 15:24), and each of the other words has a nearer Hebrew equivalent, we have chosen *trespass* for the word used in Daniel 8:12. The horn trespasses both literally and figuratively when he invades the sacred enclosure and puts an end to the ritual which he had solemnly sworn to uphold only a few years before. In this way it is flinging the truth to the earth.

Let us note carefully that there is no fighting spoken of at this time. The host is not engaged in slaughtering the Jews who oppose the inferior horn. This is in full accord with other accounts. The saints who obey the command of our Lord will flee, and the rest will be easily conquered. The unbelievers will be won over to him by his intelligence and deceit. He will offer them peace on advantageous terms. This will be the ruin of many, for they will probably receive the emblem of the wild beast and will worship him (Rev. 13:15). Peace at the price he offers is the most expensive and ruinous bargain ever made by a Jew. In that day those who take Daniel to heart will beware of peace on such terms.

The divine explanation adds somewhat to the vision, in that it gives us the end of the horn (8:25). When, at the close of the forty-two months, he stands up against the chief of chiefs, he shall be broken. This, we say, is done "at the *limit* of his hand." The AV says that he is broken "*without* hand." This is not very intelligible, for, as a matter of fact, he will be broken by the hand of the Messiah, at the advent of His presence.

"*Without* hand" seems to suggest that he will be broken by some act of God, some catastrophe of nature, without any personal intervention. But we read that the wild beast will be arrested by the White Horse Rider and His army and cast into the lake of fire (Rev. 19:11, 19, 20). It does not seem that he is broken "*without* hand."

Both the Hebrew and the Septuagint read otherwise. Theodotion has *ōa,* a word used for a *border* or *hem,* an upper room or garret. It is used in *huper-ōon,* upper-chamber (Acts 1:13; 9:37, 39; 20:8). We might render it *summit* or *limit* here. The AV uses *without* for seven different Hebrew stems, hence it must be rather a loose translation at times. The Hebrew word which is here rendered *without* is also translated *but, but only, end, howbeit, less than nothing, nevertheless, no, none, none beside, not, not any, nothing, notwithstanding, a thing of nought, save, saving, there, uttermost part, want, where no, without, without cause.* The verb is helpful, so we give the AV renderings of it also; *be clean gone, be at an end, fail, be brought to nought.* The best standard seems to be LIMIT. The money in Egypt reached its limit (Gen. 47:15). So, at the zenith of his might, the *limit* of his hand, or power, the horn shall be broken.

There is no gradual weakening of the might of the great opponent of Christ at the crisis of the eons. He continues to carry out his designs and prospers up to the very last. At the very pinnacle of his power, at the summit of his success, as he is about to destroy the rebels in Jerusalem and extinguish almost the last flicker of faith in the earth, his doom comes like a lightning flash out of a clear sky. When he has concentrated in his hands all the authority of the spirit powers as well as all financial, political, and religious might on earth, so that no more can be added, then is the time for God to show what all this amounts to in contrast to the authority of His Christ. No more impressive or effective object lesson could be given to the universe than the instantaneous overthrow of the greatest confederation of evil ever formed just when this is at its best.

THE CONTINUOUS RITUAL RESTORED

13 **+Now I am hearing one saint speaking. And saying is one** other **saint to so-and-so, the speaking** one, **“Till when** is **the vision of the continuous** ritual—**’the cessation of the sacrifice°** and the **desolating ·transgression** which **gives** over **+even** the **holy** place **and** the **host** to **tramping?”**

14 **+ He is [sa]answering > ’him,° “Till** two **⁼thousand and three hundred evenings-mornings. +Then** found **just is** the **holy** place.”

26 **“And** the **sight, the evening and the morning,** of **which** this **is said, truth** is **it.**

8:13, 14, 26a

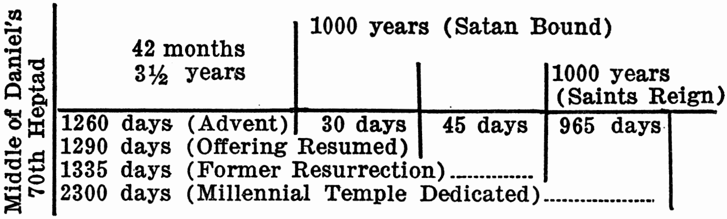
The saints, or holy ones, in Israel are most concerned with the holy things, the ritual, the holy place and the host of those who serve (Num. 8:24 *service*). Their hearts are eager to know when this will be restored. The continuous part of the ritual consisted chiefly of the ‘‘daily’’ sacrifices, morning and evening, hence the ritual is called the evening-morning. So long as these offerings were kept up the ritual was continuous. The fire on the altar must never be extinguished (Lev. 6:12). When this is restored, all will be well. The most essential feature of the future Kingdom will be lacking so long as the worship of Jehovah is in abeyance. But it will not be established immediately when Messiah comes. It will be nearly three years thereafter before the sanctuary will be found just.

In English the term *saint* is merely a substitute for *holy,* as applied to persons. In Israel it would be especially apt in referring to the priests. By their association with God they would be holy as no others. Hence it is more than possible that the *saints* here, who are inquiring as to the restoration of the ritual, belong to either the house of Aaron or the tribe of Levi, for they may have a part in the ritual in the Kingdom. They also would be the "host'' which will be tramped upon.

THE GRADUAL RECONSTRUCTION OF THE KINGDOM

(DANIEL 8:15-19, 26b, 27)

The sudden destruction of the powers of evil at the advent of our Lord is not immediately followed by the Kingdom in full bloom. As we have seen, the eastern religions are tolerated for awhile (Dan. 7:12). From the end of Daniel's prophecy we take it that the ritual is restored twelve hundred and ninety days after it was withdrawn, that is, thirty days after Messiah's advent (12:11). Daniel seems to tarry forty-five days longer, so that the resurrection occurs a thousand three hundred and thirty-five days after the central starting point. The longest period is given us here, the two thousand and three hundred evenings-mornings. This we take as the date of the dedication of the new temple.


Middle of Daniel's 70th Heptad
42 months
3½ years
1000 years (Satan Bound)
1000 years (Saints Reign)
1260 days (Advent)
30 days
45 days
965 days
1290 days (Offering Resumed)
1335 days (Former Resurrection)
2300 days (Millennial Temple Dedicated)

As an apprehension of the first days of the Kingdom is essential to a clear understanding of Paul's epistles to the Thessalonians we present a small diagram of the last seven of Daniel (9:27) when the abomination of desolation is set up in the holy place, and the last great affliction of Daniel's people commences (Matt. 24:15; 2 Thess. 2:4). This seems to be the chronological starting point of the future, for the various phases of the Kingdom's restoration. Four distinct periods are given, each reaching to some important development of the Kingdom. Once this is apprehended, there is no need to change days to years. Like most of Daniel, it covers only the crisis of the eon, the period when the present eon gives place to the next.

The first period is exactly three and a half years or twelve hundred sixty days. When related to the powers of darkness it is measured by the moon—forty-two months (Rev. 13:5). It is the second half of the last seven, and leads up to the glorious advent of Messiah, on the Mount of Olives (Zech. 14:4; Acts 1:9-12). During this period the saints in Israel are in the wilderness and are nurtured there during the great affliction (Rev. 12:6).

The second period seems to refer to the continuous ritual. After the linen-clothed man has replied to the question, "Till when is the end of the marvels?" Daniel asks, "What is there *after* these things?" In reply he is told, "From the era when the continuous ritual is taken away, and to the setting of the abomination of desolation is a thousand two hundred and ninety days" (Dan. 12:6-13). We assume that this marks the resumption of the ritual that had been withdrawn. We are not told where, but that is not important, as it was probably only a temporary arrangement, until the new temple is built in the holy oblation.

But Daniel hears yet more. "Happy is he who will tarry and attain to the thousand three hundred and thirty-five days! Now you, go on to the end, and you shall rest and stand up for your lot at the end of the days." This is a fitting end for Daniel's prophecy. Again, we assume from this hint that Daniel, and the saints who will have a place in the Kingdom on the earth with him, will be roused from their rest at the end of this period. It can easily be imagined what a scene of wreck and ruin, of desolation and grief would await them if they were roused at Messiah's advent. All the tribes of the land will be grieving over Him (Rev. 1:7). As Zechariah says (12:10, 11):

> **Yet I pour out on the house of David,**
> **And on the dweller of Jerusalem,**
> **A spirit of grace and supplications,**
> **And they will look to Him Whom they stabbed,**
> **And they will wail over Him as the wailing over an only one,**
> **And they will be embittered over Him as the embittering over the firstborn.**
> **In that day great will be the wailing in Jerusalem,**
> **As the wailing of Hadadrimmon in the valley of Megiddon.**

This would not fit well into the happiness which the resurrection will bring. Hence it is delayed for seventy-five days.

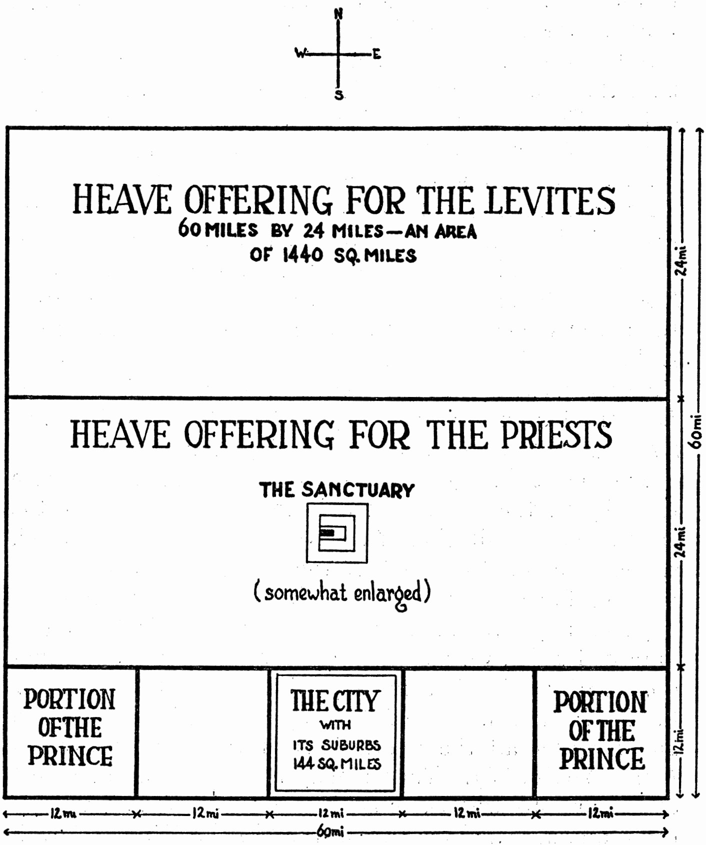
At His crucifixion, the side of Christ was pierced by only one person (Matt. 27:49; John 19:34; Zech. 12:10). It cannot be taken literally, therefore, that the throng at the crucifixion will be roused from the dead at His return. It is most unlikely that those who crucified Him will be roused at all for the Kingdom. This sin is charged to the nation as such, and all the tribes who will be living when He comes will grieve, not because they were personally present at His rejection, but because the nation took this sin upon themselves and upon their children (Matt. 27:25; Acts 5:28). There will be no one roused from the dead when the Messiah appears in glory. That comes later.

The point that the dead in Israel will rise more than two months *after* the coming of Messiah to Israel is worth our most earnest attention, for this is the background to the Apostle Paul's statement that "the dead in Christ shall be rising *first*" (1 Thess. 4:16). This was so important to him that he strengthens it with the seemingly redundant *at the same time together*. As there is no hindrance, as in the earthly Kingdom, living and dead are dealt with *simultaneously*. And they are snatched away in clouds. Everything connected with the Lord's coming, according to Paul's evangel, is different and contrastive to the commencement of the Kingdom. There are no gradual steps, but all is instantaneous. It is only as we keep in mind this procedure that we will be able to fully appreciate the force of Paul's revelation to the Thessalonians, who had told them of these things when he was present with them (2 Thess. 2:5).

Although not in point at present, in passing let us note the two millennia which arise out of two of these dates. Satan is bound for a thousand years at the advent of our Lord (Rev. 20:2). But the reign of the saints, which is also for a thousand years, does not commence until seventy-five days later. Hence this reign probably lasts seventy-five days longer than the binding of Satan. This corresponds with the fact that he is loosed "a little time" (Rev. 20:3), in order to deceive the nations once more, *after* his incarceration, and at the end of the reign of the saints. It may be that the "little time" is also seventy-five days' duration. This gives us *two* "millennia," running parallel most of the time, but starting and ending seventy-five days apart.

The latest date given is found in the passage before us. Again the reply leaves it to us to infer that the complete rehabilitation of the worship of Jehovah, which seems to be on the heart of the questioner, will not be reached for quite a considerable period, even in those days of physical marvels. Seeing that it is the latest date in Daniel, we may suppose that, by then, the Kingdom will be in full bloom, with the political power firmly in the hands of Christ, the nations discipled and keeping all the regulations of that administration (Matt. 28:18, 19). Then it may be that all who are left of the nations who came against Jerusalem shall also go up, a quota, year by year, to worship the King, Jehovah of Hosts, and to celebrate the celebration of booths (Zech. 14:16). Thus Daniel leads us into the very heart of the future eon for which he and the prophets longed, when their highest desires will be realized, and their predictions will find a glorious fulfillment.

THE HOLY HEAVE OFFERING IN THE DAY OF JEHOVAH


N
W
E
S
HEAVE OFFERING FOR THE LEVITES
60 MILES BY 24 MILES—AN AREA OF 1440 SQ. MILES
HEAVE OFFERING FOR THE PRIESTS
THE SANCTUARY
(somewhat enlarged)
PORTION OF THE PRINCE
THE CITY WITH ITS SUBURBS 144 SQ. MILES
PORTION OF THE PRINCE
24 mi
24 mi
12 mi
60 mi
12 mi
12 mi
12 mi
12 mi
12 mi
60 mi

THE NEW SANCTUARY

In order to fully grasp the character of the Kingdom of the heavens, and the superlative place which it gives to divine worship, and the extensive preparatory work which will need to be done before it can function fully, let us consider that part of the land which will be made a heave offering to Jehovah, according to the prophecy of Ezekiel (45:1-8). There we find that a square, about sixty miles on each side, containing more than a third as much land as there is in the whole of Palestine today, will be set aside for the Levites, the priests, the prince and the city, as shown on the accompanying diagram. Four fifths will be for the Levites and the priests, and only one fifth for the Prince and the city. Less than one twenty-fifth is for the city proper. That is, the land devoted to the political affairs of the Kingdom will be only one-fifth of that reserved for the worship of Jehovah. This is not an "oblation" or approach offering, as the AV has it, but a *heave* offering as they often render it elsewhere (Ex. 29:28; Lev. 7:14, 32; *margin* Ex. 25:2).

It will all, however, be on a much more magnificent scale than in the past. Jerusalem proper, that is the "old" city of today, within the walls, even including the temple area, is the merest speck on the map compared to the proposed city, twelve miles square, containing, with its immediate suburbs, one hundred forty-four square miles. The Prince will have twice this much on either side, with an equal area between, which serves the city. Jerusalem has never known such grandeur. But far greater is the contrast in the religious sphere. The sanctuary always was a small part of the city. Now it is at a distance of about twelve miles. The priests and Levites were scattered among the tribes. Now they have an allotment for themselves twenty-five times as great as the enlarged city.

This holy heave offering seems to fit into the land between the lake of Galilee and the Dead Sea, with Jerusalem near its present site, and the sanctuary about a dozen miles north, somewhere west of the Jordan river in the heights of present Samaria. This would fit in perfectly with the course of the life-giving stream which will issue from under the right shoulder of the house and flow eastward into the *gorge* of the Jordan. Most versions call it the *desert*. But it may be just the reverse in that day, for if there is sufficient water to heal the Dead Sea, it will probably form a long lake stretching up the gorge to the Sea of Galilee.

Our point, at present, is that such a great project cannot be accomplished in a moment. Thousands of priests and Levites will find homes in their districts, and many more of other tribes will commence life anew in the allotments accorded to them, north and south of this holy heave offering. There will be tremendous upheavals of nature accompanying His advent. The Mount of Olives will be rent in half so that there will be a very great ravine along the southern side of the holy heave offering. This same earthquake will probably open up the spring under the temple. There are already some unusual springs in this region. A hot stream of considerable volume issues from the hills near the southwestern shore of the Sea of Galilee. One of the strongest springs I have ever seen gushes forth from the foot of Mount Hermon, at Cæsarea Philippi.

Herod's temple took forty-six years to build (John 2:20). Solomon took about seven years to complete his temple. We need not be surprised, then, that it will take nearly three years before the temple is built in the day of the Lord. The plans for this magnificent sanctuary have already been prepared and are given by Ezekiel, the prophet (Ezek. 40-42). It will be larger than Solomon's, and situated near the center of the holy heave offering, north of the Jerusalem of that day, no longer on Mount Moriah, as in the days of old. It will be like Solomon's sanctuary, but on a larger scale. One Who is more than Solomon will be there, hence though greater, the work will be finished in less than half of the time.

The Septuagint and Theodotion tell us that the holy place was *cleansed* (Dan. 8:14). But why should it take nearly three years to cleanse a holy place? Besides, we know that a new sanctuary will be built rather than the old one cleansed. Even the AV has "justified" in its margin. It *never* renders *tzahdak* (or *tzdq*) *cleanse* elsewhere. *Cleanse* is *teer* (piel of CLEAN *ter*). Yet *justified* is not the exact sense. For this Hebrew has the piel form (*tzddq*) as in Job 32:2: "Against Job is his anger hot, for *justifying* his own soul rather than God." It is difficult to see how the holy place, even including the host that serves it, can be *justified* at this time. But if we remember that this is *not justify,* but merely the passive form of *just,* let us say *found just,* then it opens up a vista of truth which is in keeping with this vision.

When Solomon started the ritual in his temple, *Zadok* was made priest in place of *Abiathar,* thus to fulfill the word of Jehovah which He spoke concerning the house of Eli in Shiloh (1 Sam. 2:31; 1 Kings 2:27; 1 Chron. 29:22). Now Zadok (*tzduq*) means JUST. This may be taken as a foreshadowing of that future day when all wrongs will be righted in Israel, and the JUST will receive their due reward. Very often, in the past, the priests were profane and the chief priests were corrupt. Witness Annas and Caiaphas, who condemned our Lord, contrary to the law and every demand of justice. *They* will have no place among the host that will lead the worship of Jehovah in the sanctuary. Then all will be *found just.*

Often, during the course of its existence, the sanctuary has been filled with injustice. Before the ritual is restored in the thousand years, there will be a judgment:

John in his Revelation of Jesus Christ tells us that the era came for the dead to be judged, and to give wages to God's slaves the prophets, and to the saints and to those fearing His name, the small and the great (Rev. 11:18). The saints will be awarded their just place in the Kingdom. As a result, there will be no more desecration of the sanctuary, no buying and selling for gain, no unworthy "host" officiating, but all will be clothed with robes of righteousness.

We are not told what becomes of the temple desecrated by the man of lawlessness. Its location is near or on the line of the great earthquake which rends the Mount of Olives and leaves a very great ravine running east and west just below Jerusalem. Such a tremendous cataclysm would almost certainly destroy all buildings in its vicinity. So it may be that, when His feet touch the earth, the desecrated sanctuary with the abomination of desolation, the image of the wild beast, will be swallowed up by the earth where the deep ravine will cut its way across the mountains just below Jerusalem. It would be a fitting end to a defilement which would defy all cleansing.

STOPPING UP THE VISION

15 And [b]coming is it ʻwhen Iʹ, Daniel, had seen ˋthe
vision and am seeking for understanding, + behold, stand-
ing ˃in front of me is one [as]having the appearance of a
16 master. + I am hearing a human voice between the banks
of the Ulai, and it is calling and saying, "Gabriel, [c]make
17 ˃ this one to understand ˋthe sight." +Then he is coming
to stand beside me. + ʻAt his coming I am frightened and
falling on my face. And he is saying to me, "Understand,
son of humanity, that for the era of the end is the vision."

8:15-17

EXPLANATION

+Yet you, stop up the vision, for it is for many days."

8:26b

One of the main hindrances to the understanding of this vision, not only on the part of Daniel, but also of those who seek to understand it in these days, is revealed to us in the words of Gabriel: the vision is for *the era of the end.* It will occur in *the last of the menace;* it is for the appointed time of *the end* (8:19). The vision is *stopped up,* for it is *for many days* (8:26). Then, because Daniel cannot understand, these cumulative assurances are given that the vision reaches into the far future. It should not be difficult for us to put ourselves in the place of Daniel and realize how much the *time* meant to him, and how impossible it would have been to explain to him what the long lapse of time since his day has taught us.

Our position is not unlike Daniel's in some respects. We also wish to know *when?* We also yearn for the fulfillment of the glorious expectation which lies before us. Yet there is a vast difference in regard to time. In this administration the coming of Christ has been imminent from the beginning down to the present day. Paul expected to be alive. We have a much better chance than he, for we are nearly two thousand years nearer to the event. During all this time our happy expectation has been the *immediate* outlook put before the believers. We are *not* told that we must wait many days, for the era of the end. There is no *stopping up.* But Daniel was given no such cheering and encouraging prospect. The eras of the Gentiles had only begun. They must run their course before the Kingdom could come. God had many secrets and plans which could not be divulged to Daniel, since these would further delay the fulfillment for which his heart yearned.

As the whole purpose of the vision and its explanation is to make us understand, we cannot take the *stopping up* of the vision as an effort to close it to our apprehension. Rather the *action* of the vision is stopped. As Hezekiah stopped up the fountains, so the flow of the vision is hindered (2 Chron. 32:3). The main message, concerning the inferior horn, is for many days in the future. It might have flowed right on after the division of Alexander's empire and thus have found fulfillment more than two millennia ago. But the flow is stopped up. It is stopped up today. In the word *stop* we have what some have called the "gap" between its commencement and close. In this we find the secrets or "mysteries" of which our Lord and Paul speak, which could not be revealed to Daniel.

It is these "mysteries" or secrets which explain why Daniel could not understand and why it was impossible to give him all the facts. Had they been revealed, they would no longer have been secrets, and would have seriously interfered with the development of God's purpose in regard to both Israel and the nations. It was necessary to test Israel, and bring the Kingdom near to them, in order to reveal to themselves how unworthy they are of its blessings.

18 +ʻAt his speaking with me, I am stupefied, [on]with my
face to[d] the earth. And he is touchingʻ me, and is
19 setting me upright. +Then he is saying, "Behold me
acquainting you ʽwith [w]what is [b]coming in the last of the
menace ʼto the sons of your people,° seeing that it is for
the appointed time of the end.

8:18, 19

EXPLANATION

27 +When I, Daniel, [b]come to, + I am ailing for ʼmany° days. +Then I am rising and doing ʽmy work [of]for the king. + I am still desolated [on]by the sight, and there is no one who [c]understands.

8:27

Daniel's *experience* at the time of the vision may give us a prophetic preview of what will befall his people in that mysterious period in which the vision ceases to flow on. He became *stupefied,* with his face to the earth. Is not this a plain intimation of the stupefaction foretold by Isaiah (6:9, 10) the prophet, which overtook Israel in our Lord's day and at the close of the Acts' account (Matt. 13:14, 15; Acts 28:26, 27)? Daniel could neither hear nor perceive until the messenger touched him. So with Israel. The vision has been stopped up for them until He lays His hand upon them in the latter menace.

Where the Hebrew says, idiomatically, I, Daniel, *am become,* there are a great variety of renderings in our versions. The AV says that he *fainted,* and the Revisers have not changed it. The Theodotion version I am using says that he was *put to repose* (Dan. 8:27). Luther says he *became weak.* The Parallel Bible says he *was done for* (*dahin*). No other occurrence calls for such renderings. To us it seems that Daniel must have been in a trance-like state during his vision, in which the realities about him were not perceived, as if he had been in a swoon. Now, however, the vision vanishes. He *comes to,* we would say in English, and he is actually and literally ill for a time, as a result of the vision. He is desolated by the appearance. Is not this the state of the *believing Israelite* during the course of the vision's fulfillment? The effect on Daniel, personally and literally, is an index of its effect on the spirits of true Israelites, until the Kingdom comes.

So is Israel today. The nation as a whole is stupefied so that they cannot receive the revelation given to Daniel. Otherwise, they could not have rejected their Messiah. And those of faith, like Daniel, are infirm or occupied with the kingdoms of this world, with but little understanding of the marvelous unfoldings which will be of unutterable value to those who will live in the era of the end. And we, the believers of the nations, need this light to guide us in these days that lie just before their fulfillment, and are so saturated with the spirit of that final era, when man is deified and God defied. *All* Scripture is for our learning, yet some has a special value for us. Next to Paul's epistles, we need all the light we can get upon the era of the end so that we may have fullest sympathy with God in His present dealings in the earth, and so live to His glory and the blessing of His saints.

THE SEVENTY SEVENS

(DANIEL 9:1-24)

9 In year one $^{>}$of Darius, son of Ahasuerus, ^{f}of the seed
of the Medes, who was ^{c}made king over the kingdom of
2 the Chaldeans, in year one $^{>}$of his reign, I, Daniel,
understand ^{i}by the scrolls the number of $^{\cdot}$years which
^{b}came by the word of Ieue to Jeremiah the prophet, to
fulfill for $^{=}$deserted Jerusalem, seventy years.

YEAR ONE of Darius marked a crisis in the affairs of Daniel and his people, as well as the end of the Babylonian empire and the beginning of the Medo-Persian supremacy. Without going into exact figures or dates, it is likely that the Babylonian dynasty lasted about seventy years, and that Daniel had now been deported about the same length of time. From a mere youth of under twenty he had become a veteran of nearly ninety. How it must have stirred his heart to understand that a new era was about to commence for his people and his land! The prophecy of Jeremiah, limiting the time to seventy years, made a great commotion in his breast, for it seemed that the long deferred hope of Israel's Kingdom was about to be fulfilled.

What Daniel really wanted was far more than the restoration under Ezra and Nehemiah. His heart was fixed on Israel's supremacy in the earth under Messiah. He had served a lifetime in a realm without boundaries, which ruled over all the earth. And he knew that God had such a Kingdom in view for His Anointed and His people Israel. His thoughts would center around it and his desire would be to understand *when* it would be realized. He grasped eagerly at Jeremiah's prophecy of the seventy *years.* As the fulfillment of his desires were *not* to be realized at that time, he is given a revelation concerning seventy *sevens* of years, after which all the hopes of his heart would be satisfied.

In Daniel himself we see the exercise of heart which the deportation was calculated to produce in the sons of Israel. We find him calling upon and praying to Jehovah, seeking Him, and inquiring with all his heart. Hence he finds Jehovah, and the captivity of Judah is reversed.

Although Jeremiah was a preexile prophet, he wrote to the deportation at Babylon and foretold the end of their exile after seventy years. There was an element in the nation which did not bow before this chastisement from the hand of Jehovah, nor humble themselves under it. In fact, false prophets arose, Ahab and Zedekiah, who prophesied falsely in His name, and were roasted by the king of Babylon for their decadent acts (Jer. 29:21). Shemaiah also opposed Jeremiah (Jer. 29:24). The prophet devotes two sections of his prophecy to the deportation (24:1-10; 29:1-32). As these were doubtless read by Daniel and form the basis of his petition, we will give a part of them here, in order to prepare ourselves to understand and sympathize with the venerable exile, who had spent nearly seventy years in a foreign land among an alien people, and whose whole heart longed for God's Kingdom.

24 **Showing me is Ieue, and behold! Two panniers of figs are being set by appointment before the temple of Ieue, after the deportation by Nebuchadnezzar, king of Babylon, of Jeconiah, son of Jehoiakim, king of Judah, and the chiefs of Judah, and the artificers and locksmiths and the prisoners and the rich from Jerusalem, and is bringing them to Babylon.**

2 The one pannier had very good figs, as figs first-ripe,
And the other pannier had very bad figs, which are not being eaten for badness.

3 And saying is Ieue to me, "What are you seeing, Jeremiah?" And saying am I, "Figs. The good figs are very good. And the bad are very bad, which are not being eaten for badness."

4 And the word of Ieue is coming to me, saying,
5 Thus says Ieue, Alueim of Israel:

As these good figs, so am I recognizing the deportation of Judah,
Whom I send from this place to the land of the Chaldeans for their good.
6 And I will place My eyes on them for good,
And I will restore them to this land for good,
And I will build them and I am not pulling them down,
And I will plant them, and I will not pluck them up,
7 And I will give them a heart to know Me that I am Ieue,
And they shall come to be Mine for a people,
And I will come to be theirs for an Alueim,
For they shall return to Me with all their heart.
8 And as to the bad figs which are not being eaten for badness,
For thus says Ieue,
So will I give over Zedekiah, king of Judah and his chiefs,
And the remnant of Jerusalem remaining in this land,
And those dwelling in the land of Egypt.
9 And I give them up for commotion for evil into all the kingdoms of the earth.
And they come to be for a reproach and for a proverb,
And for a byword and to be slighted,
In all the places where I shall expel them.
10 And I send among them the sword, the famine and the plague,
Till they come to an end off the ground which I gave to them and to their forefathers.

29 And these are the words of the scroll which Jeremiah, the prophet, sent from Jerusalem to the rest of the elders of the deportation, and to the priests, and to the false prophets, and to all the people whom Nebuchadnezzar deported from Jerusalem to Babylon, 2 after the faring forth of Jeconiah, the king, and the mistress of the harem, and the eunuchs, the chiefs of Judah and Jerusalem, and all the free and prisoners, and the artificer and the locksmith, from Jerusalem, 3 by the hand of Elasah, son of Shaphan, and Gemariah, son of Hilkiah, whom Zedekiah, king of Judah, sends to Babylon to Nebuchadnezzar, king of Babylon, saying,

4 Thus says Ieue of hosts, Alueim of Israel, to all the deportation which I deported from Jerusalem to Babylon:
5 Build houses and dwell,
And plant gardens and eat their fruit.
6 Take wives and beget sons and daughters,
And take for your sons, wives,
And your daughters give to mortals.
And they shall bear sons and daughters,
And be many there, and you must not be few,
7 And inquire for the welfare of the city where I deport you,
And pray about it to Ieue,
For in its welfare shall come your welfare.
8 For thus says Ieue of hosts, Alueim of Israel,
You must not be lured by your prophets, who are within you,
And you must not be lured by your diviners,
And you must not hearken to your dreams which you are dreaming.
9 For with falsehood are they prophesying to you in My name,
I have not sent them, averring is Ieue.

10 For thus says Ieue:
When, at My bidding, fulfilled for Babylon are seventy years, I will visit you,
And carry out for you My good word,
To restore you to this place.
11 For I know the designs which I will design for you, averring is Ieue,
Designs for welfare and not for evil,
To give to you a hereafter and an expectation.
12 And you call Me, and you go and pray to Me,
And I hearken to you.
13 And you seek Me and find Me,
For you shall inquire for Me with all your heart.
14 And I will be found by you, averring is Ieue,
And I will reverse your captivity.
And I will convene you from all the nations,
And from all the places where I expelled you, averring is Ieue,
And I will restore you to the place whence I deported you.

This Concordant rendering of Jeremiah is tentative, yet probably close to the finished product. There are few radical changes from the usual versions for which we should apologize, yet one passage may be important.

The AV reads Jeremiah 29:10 "*After* seventy years be accomplished at Babylon..." The revision also has *after*. The literal Hebrew is *to my mouth*. Idiomatically, this is sometimes rendered *according to* (Lev. 24:12; 25:16; 27:8, 16, 18), but we have found no other place where *to mouth* is translated *after*. *After* is *aghar* or *achr*, as in the second verse of this chapter. But *mouth* is often rendered *commandment* (Lam. 1:18), for it figures that which comes out of the mouth, like *bidding*.

In Jeremiah this is important, for the whole point of the passage is contained in these words, which the AV has rendered *after*. Some were rebelling against the deportation, as though it were against the will of God. Jeremiah brings word that it is *Jehovah's* doing. He says "When, *at My bidding*, fulfilled for Babylon are seventy years...." *The deportation was not a retaliation or a penal punishment intended to harm the nation, but a wise device for the good of Israel.* It is a pattern of God's use of evil to produce good. Those who do not suffer this evil cannot reap its benefits.

THE SEVENTY YEARS

Why just seventy years? Among the many judgments which the law threatened as a penalty for disobedience was one for failure to keep the sabbaths. Every seventh year was to be a sabbatism for the land (Lev. 25:1-22). If this was not observed, then Jehovah threatened to bring the land into desolation and scatter them among the nations. The seventy years' desolation simply gave the land what the law demanded. If for four hundred and ninety years they failed to keep each seventh year as a sabbath, then there would be seventy sabbaths to make up. This carries us back to the time of David, so covers about the kingdom era in Israel. Here, though hidden, we have the first period of seventy sevens in this chapter. In the *past*, as well as the future, there seems to have been seventy sevens "segregated." In these the kingdom failed. Another period of this kind leads to the Kingdom of Christ, which will not fail.

The law of the seventh year sabbath was a test which the people could not meet (Lev. 25:2-7). To leave the land lie fallow and the vine unpruned was too much for their faith. That this would be so is intimated in the law itself, for there we read, "And if you shall say 'What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase.' Then I will command My blessing upon you in the sixth year." The law is not of faith, and could not produce it. So it seems that the year-sabbath, to be observed every seven years, fell away during the time of Israel's kings. This is in close harmony with the fact that these kings were chosen in preference to Jehovah, and represented dependence on the arm of flesh rather than on the Word of God. They worked on the seventh year sabbath during the period of the kings, and they were rewarded for their toil by the seventy years of desolation, in which the land kept the sabbaths which were its due.

This year-sabbath was of prime importance in Israel. It was even better calculated to teach them to *cease* from their own works than the weekly and annual sabbath days. The word *sabbath* does not signify *rest,* though it is often so recorded in English versions. God does not need to *rest.* Rather *man* needs to *cease* from his own efforts, and his vain attempts to keep the law and build his own righteousness, and save himself. Though incorporated in the law, the sabbaths were intended to show its futility, and the need for dependence on God alone. The fact that Israel did not keep this sabbath for so long shows clearly how much they were taken with their own doings, and how little place they had in their hearts for the work of God.

What a contrast do we have here between the lack of fruit for God in the hearts of the deportation, while their hearts were plowed and harrowed by their trials!

Superficially, it seemed a time of much loss to Israel. Spiritually seen, it was a time of great gain to God. The deportation was humbled and helpless, and cast upon God, and learned to look to Jehovah for salvation. They made Him their expectation. Great harvests of precious fruit were garnered into God's granary at the very time that the land withheld its increase and lay waste.

It is of the utmost importance that we clearly grasp the great fact that the desolations did *not* come because of failure to *work,* but on account of their refusal to *stop* working. This is Israel's great failing. They are eager to show how much they can do, but are not willing to have God do it for them. For the same reason come the long desolations within the seventy sevens. Israel seeks salvation by works and not by cessation from work, so that the land lies desolate much longer even than before. The Kingdom, however, will be a sabbatism (Heb. 4:9). Then Israel will cease from her own deeds and delight in the work done for her by her Saviour.

3 **$^{+}$I am ^{g}setting $^{\backslash}$my face to my Lord the Alueim, to**
seek prayer and supplications in fasting and sackcloth
4 **and ashes. $^{+}$I am praying to Ieue my Alueim and am**
confessing and saying, "Oh, my Lord the Al, $^{\cdot}$great and
$^{\cdot}$fearful, Keeper of the covenant and the kindness for
5 **those loving Him and $^{>}$keeping His instructions: We**
sin and we are depraved, $^{+}$ we ^{c}do wickedly and revolt, $^{+}$
^{7}we^{0} withdraw from Thy instructions and from Thy
6 **judgments. $^{+}$We do not hearken to Thy servants the**
prophets, who speak in Thy name to our kings, our
chiefs, $^{+}$ our forefathers and to all the people of the land.
7 **To Thee, my Lord, is $^{\cdot}$righteousness, $^{+}$yet to us is shamefacedness as at $^{\cdot}$this $^{\cdot}$day: to each man of Judah, $^{+}$ to the**
dwellers of Jerusalem, $^{+}$ to all ^{7}the people of^{0} Israel, the
near and the far, in all the lands where Thou hast

expelled them ʻfor their offense with which they offend
8 **ʻThee. ⁷ʻTo Thee,⁰ Ieue, ⁷is righteousness, ⁺yet⁰ to us is**
shamefacedness: to our kings, ⁺to our chiefs, ⁺to our
forefathers, who sin ˃against Thee.

9:3-8

Much fruit ripened during these seventy years of desolation, if we may judge from Daniel's prayer. Not, indeed, such as would satisfy the soulish Jews in the land, but such as delights the Spirit of God. As the Psalmist says (34:18):

Near is Jehovah to the brokenhearted,
And the crushed in spirit He will save.

I fear few of us would have prayed as Daniel did. What had *he* done to deserve the desolations? As a young man he had won the favor of God and men. Where is the record of any wrong that he did? Were we praying we would say *they,* not *we.* *Israel* did all these things, the men of Judah, the dwellers of Jerusalem, the people of the land, their kings, chiefs and fathers, but *not* Daniel. Strange how men who sin little confess much, and those who greatly offend seldom confess at all, but rather defend themselves.

One of the most distressing and deplorable of all offenses is to point a finger at one who, like Daniel, freely confesses as his own the sins of those who are united to him. Suppose someone should say, What a great sinner Daniel was, to be sure! We would reply, By no means, he was a model saint. Ezekiel, the only other prophet of the time, couples him with Noah and Job because of his righteousness (Ezek. 14:14). But, they might retort, *he himself* confessed to depravity and wickedness and revolt, and withdrawal and failure to hear the prophets! —May God preserve us from using the confessions of the contrite against them! Those who do this will only condemn themselves in the eyes of all whose hearts have been humbled before God.

The first essential of approach to the Deity is an acknowledgment of Him, especially in relation to the petition about to be presented. No doubt many in Israel, at the beginning of the deportations, would be inclined to charge Jehovah with failure to keep His covenant and His kindness to His people. The self-righteous are always ready to excuse themselves and charge God with lovelessness and severity when evils befall them. Daniel's prayer is a model in this regard. First he gives God the glory, and then he locates the sin in himself and his people. Jehovah is *great* and *fearful,* a *covenant keeper* and *kind.* The Lord is *righteous.* God has *compassion* and *pardon.* Jehovah is *alert* and *just.* But on Israel's side is *sin, depravity, wickedness, revolt, withdrawal, disobedience,* and *shamefacedness.* Daniel does not seek to conceal the sins of his people. He knows that all is bare and opened to the eyes of Him with Whom he has to do (Heb. 4:13).

Daniel did not neglect the study of prophecy, as is evident from his reference to the writings of Jeremiah (Dan. 9:2). But more than that is needed if we really desire to have fellowship with God in relation to His dealings with Israel, and with mankind, and with the whole creation. Unless we are enabled by His grace to take the humbling position before Him that becomes us, and to give Him the honor which is His due; the pages of prophecy will be dim and dull and disappointing. Daniel in his prayer presents us with a picture of the saint to whom prophecy is a bright light amidst the dense darkness which abounds. His heart is in it as well as his head, and this is essential to the attainment of God's goal. God would engage our hearts in His great concerns, and enlist our sympathies, so that we not only *know* that the Kingdom will come, but that we yearn with utmost longing for His own presence.

9 **“$^{<>}$Of ^{M}Ieue^{s} our Alueim** are **$^{\cdot}$compassions and $^{\cdot}$pardons;**

10 for we revolt ‘against Him. We do not hearken ‘to the
voice of Ieue our Alueim, to go in His laws which He
[g]sets before us ‘by the hand of His servants the prophets.
11 + All Israel—they trespass `against Thy law + to withdraw
so as not to hearken to Thy voice. +Hence pouring forth
on us is the imprecation and the oath which is written in
the law of Moses, the servant of ˙Alueim; for we sin
12 ˃against Him. +Hence He is setting up `His words, which
He speaks [on]concerning us and [on]concerning our judges
who judge us, to bring on us this great evil which is not
done under the entire heavens as [w] it is done in Jerusalem.

9:9-12

The second stage of Daniel's prayer strikes a new note. At first we have Jehovah, great and fearful, the Keeper of the covenant and kind *to those who love Him and keep His instructions.* But, after the confession Daniel has just made, much more is needed than this, for they did *not* love Him or keep His instructions. So he now appeals to the Lord God with whom is *compassion and pardon* (9:9). Again Daniel recites the sins of his people and freely justifies God's judgment upon them, in view of the fact that even these are due to God's good hand, in order that His compassion and pardon may be displayed in their failure, and His Name glorified through their offense.

Failure to keep the law of Moses was no light matter, for it incurred the curses which were contained in the law itself. Fivefold is the imprecation on those who do not hearken and walk according to the law (Lev. 26:14, 18, 21, 23, 27). Terrible is the list of evils which impend over those who are under this law. Diseases, enemies, death, oppression, fear, crop failure, wild beasts, war, pestilence, captivity, famine, desolation, deportation, destruction is their portion (Lev. 26:14-39). Only confession and humility and acceptance of God's judgments lead to restoration (Lev. 26:40).

Deuteronomy suspends many a sword over the one who is under law. Great clusters of curses threaten to destroy him if he fails to walk the narrow way. The Levites, with a loud voice, charged the sons of Israel, "*Cursed be he that...,*" and the people responded with "*Amen!*" After more than a dozen particulars, the list was brought to a close with that all-embracing curse, from which no mortal could escape, "*Cursed be he who confirms not all the words of this law to do them.*" Other clusters of curses follow (Deut. 28:15-68; 29:18-28; 30:17, 18; 31:17). Yet the prophetic song of Moses (Deut. 32) is full of predictions of their failure.

13 **"^{as}According** to that **which** is **written in** the **law** of
Moses, \`all ˙this ˙evil comes on us; $^{+}$yet we do **not beseech**
\`the face of Ieue our Alueim, so as **to turn back from our**
14 **depravities and to be intelligent in ʼall° Thy truth. $^{+}$ Alert**
is Ieue over the evil, and He is bringing it on us. $^{+}$ Just
is Ieue our Alueim ^{on}in all His doings which He does;
$^{+}$yet we do **not hearken ʻto His voice.**

9:13, 14

Now Daniel acknowledges that added guilt which has been so marked a feature in Israel from the beginning. They know the law and they know its penalties. Yet, when suffering the dire results of departure from it, they do not repent and turn away from their doings. Such an experience as they have had should make them intelligent. Even the lower animals learn to shun that which brings them harm, but Israel is callous. At the present time many of them are aware that something is wrong, but their eyes are holden and their hearts hardened, or they would see that they are suffering from the rejection of Jehovah, Who came to save them.

THE APPEAL TO GOD'S GLORY

15 **"And now, my Lord our Alueim, Who ᶜbrought ʽThy**

people forth from the land of Egypt ʻwith a steadfast
hand, and art making for Thyself a name as at ·this day;
16 **we sin, we are wicked. My Lord, ^{as}according to all Thy**
righteousness, pray, let Thy anger and Thy fury turn
away from Thy city Jerusalem, Thy holy mountain.
^{t}Because ʻof our sins and ʻ depravities—^{7}ours and^{0} our
forefathers—**Jerusalem and Thy people, ^{7}Lord,^{0}** are$^{>}$ **a**
17 **reproach to all around us. And now hearken, ^{7}Lord^{0} our**
Alueim, to the prayer of Thy servant and to his
supplications.$^{+}$ Light ^{c}up Thy face over Thy ·desolated
18 **sanctuary on ^{7}Thy^{0} account, my Lord: stretch out, my**
Alueim, Thine ear and hear ^{7}me^{0}; unclose Thine eyes
and see our $^{=}$desolation and the city over which Thy
name is called; for not on account **of our righteousness**
are we casting our supplications before Thee, ^{t}but on
19 account of **the multitude of Thy compassions. My Lord,**
hear! My Lord, pardon! My Lord, attend and do! Thou
must not be delaying on Thine own **account, my Alueim,**
for Thy name is called over Thy city and over Thy
people, ^{7}Israel.^{0}"

9:15-19

Daniel's appeal ascends to still higher ground. He reminds the Lord that He brought *His* people from the land of Egypt in order to make a name for *Himself*. Jerusalem and *His* people have become a reproach to all. Daniel now supplicates *on account of Jehovah* (9:17). Jerusalem is called by *His* name. He closes with an agonized outburst which puts all upon the basis of God's own glory, not the blessing of his people. Do *not* delay for *Thine own account*, my God! For *Thy name* is called over *Thy* city and over *Thy* people, Israel (19). Such a prayer is powerful and worthy of our emulation, for no other appeal can compare with this. The salvation of His people is only a means for the glorification of God. This is the main thing. All else must be subordinated to the revelation and the exaltation of the Deity.

It will be noted that, in this connection, Daniel appeals to the Lord's *righteousness* (16). Theodotion, however, has *mercy* in his version. At first sight, this may appear to us as more appropriate. But it is not likely that the Hebrew text has been altered to the more difficult reading. It is easier to imagine that the translator did a little interpreting of his own. *Mercy* would be in place here if Daniel were basing his supplications upon God's compassion alone, as before. But now he is on much higher ground. He is on the Divine side. It is *just* that Jehovah should make a name for *Himself*. It is *right* that He should use the shame and suffering of His people for His own glory. It would be wrong if they had no purpose and no object. Daniel is quite right when he appeals to God's righteousness in defending the honor of His name.

On one point, however, Daniel's solicitation for God's glory fell short. He deemed it necessary for God to finish His work immediately. He had little idea of the magnitude of His purpose, or of the enormous span of the eons. He had no inkling of the present secret administration in which God's transcendent grace and glory would be revealed, and for which the casting away of Israel was the necessary background. Had he known all this he might have omitted the negative and said: *Delay* for Thine own account, my God! (9:19). Yet, in a limited degree, he was right. The Jews soon returned to the land. Jerusalem and the temple were rebuilt. Yet he is given special instruction as to the *time* when *all* would be fulfilled for which he yearned.

Much in this prayer is not suited to the grace which is ours in Christ Jesus, yet there are lessons to be learned even by us. In approaching God let us be intelligent in using the names and titles that we give Him. They should agree with the praise or the petition that we present. We thank Him as *Father* for His daily *provision*. We bless Him as *God* for His *grace* and *glory.* We may laud Him as both for His blessings in Christ. But we should address Him as *Lord* in matters of *service.* All this will come naturally once we intelligently realize His various relations to us and what they involve.

We can go far beyond Daniel in his appeal to God's pardon and compassion, for we, not being under the law of Moses, are on the ground of the riches of His *grace.* Let us never intrude with any merit of ours! We do not need any. It may only hinder the outflow of God's favor. But, by all means, let us follow Daniel in his appeal to God on the ground of His own righteousness and His only glory. We are in sympathy with God's goal as no believers before us could ever be. We know of His great purpose and plans, and the deepest desire of our hearts should be their realization. And this should overflow in our prayers and petitions to Him. Let all our petitions be enriched and empowered by His name and fame as the basis and object of all our longings and supplications to the God and Father of our Lord Jesus Christ.

O that the saints could revel in the great truth that not only God's mercy and grace, but also His *righteousness* and *glory* are engaged in their behalf! O that they could exult in the fundamental fact that their salvation and blessing is a vital part of God's revelation of Himself, so that His name and fame are at stake, rather than their welfare! He would suffer infinitely more than they, should He fail to fulfill all the rich and rare promises of His Word. In Christ we are as deserving as He! Such precious thoughts should be our mainstay in our present tribulations, and keep us from being overwhelmed by our own unworthiness or by the trials of this time of stress and distress. God's glory is dependent on His grace to us!

JEHOVAH FOR LORD

In our translation, especially of the ninth chapter of

Daniel, we use the Tetragrammaton *Ieue* where other versions and the Syriac have *Adonai* or LORD. The extreme reverence of the ancient custodians of the Hebrew text would not allow them to pronounce the ineffable name *Ieue* (Jehovah), so they usually marked it to be pronounced *Adonai* in oral reading. In one hundred and thirty-four passages they actually altered the text. But they made a list of these and placed it in the margin. Many handwritten Hebrew Bibles have their margins filled with such notices. They are called the *Masorah,* a term which denotes a *fence,* or *safeguard* to the Scriptures, because it gives many facts which help to fix and preserve the text in its purity. We seek to take advantage of these notes in our text and version, and thus come nearer to the original, inspired form of the sacred text.

THE MAN GABRIEL

20 **And while I am speaking—$^{+}$ praying and confessing**
my sin and the sin of my people Israel and casting my
supplication before Ieue my Alueim ^{on}concerning the
21 **holy mountain of my Alueim—$^{+}$even ^{fr}while I am**
speaking in ^{7}my^{0} prayer, ^{7}behold,^{0} $^{+}$ the man Gabriel,
whom I saw in the vision ^{4}at the start, flying swiftly, is
touching$^{>}$ me ^{as}at the time of the evening approach
22 **present. And ^{7}he is approaching^{0} and speaking with me,**
saying, "Daniel, now I fare forth to ^{c}give you an intelligent understanding.
23 **^{4}At the start of your supplications**
a word ^{7}from Ieue^{0} fared forth, and I$^{\prime}$ come to tell ^{7}you,^{0}
for a ^{7}man^{c} of coveted qualities are **you.**

9:20-23a

Gabriel is a *messenger,* but not necessarily an "angel." He is often called a messenger when he appeared to Zechariah (Luke 1:11-20) and to Miriam, the mother of our Lord (Luke 1:26-38). To these and to Daniel he brings messages (Dan. 8:16; 9:21). He is not called a *human* (*adm*), but he is called a *man* (*eesh* or *aish*) and his name denotes MASTER-DISPOSER or *master of the Deity.* An "angel" or spirit being could be *mighty,* or a *master,* but hardly a *man,* in the sense of a male, adult human. Theodotion confirms this reading (*anêr*), so it is best not to insist that he is just the same as all other heavenly messengers.

THE OFFERINGS CONFUSED

It is to be regretted that the various offerings made to God are not clearly distinguished in our common version. This alone calls for a new translation. For example, the *present* offering (*minghah* or *mnche,* usually called the *meat* offering) and the *heave* offering (*troomah* or *thrume*) are occasionally called an *oblation,* a term which should be confined to the *korbahn* or *qrbn.* This "corban" is the proper *oblation,* though, alas, it is usually, simply rendered *offering.* There is no valid ground for giving a variety of intertwining names to these offerings, for our idiom does not require it, and it is hardly sound sense to give conflicting and confusing names to such great transactions, which set forth the various aspects of the one great sacrifice on Golgotha.

PRESENT OFFERING, NOT OBLATION

The *oblation* is an approach present, brought by each one as he NEARED (*kahrehv* or *qrb*) Jehovah. It might consist of a *present offering* (Lev. 2:1). Though it might be offered in the evening, from its nature *it could not be a regular evening offering.* The *present* offering (*mnche*), however, could and would be offered regularly. The time of day does not seem at all vital here, nor even the literal offering. Rather we may look upon Daniel's prayer, especially the latter part which is concerned with God's glory, as the real *present* offering, for it gave God just that which His heart desires, the homage of a broken and contrite heart.

Various names have been suggested for the *present* offering, such as *gift, donation,* etc. The simplest and most satisfactory solution seems to be found in the rendering of the AV when this word is used between man and man. Jacob sent a *present* to Esau, his brother (Gen. 32:13, 18, 20, 21). He sent a *present* to Joseph in Egypt (Gen. 43:11, 15, 25, 26). These renderings, in our AV, are beyond criticism. Why did our translators not use the same term for the offerings? Jacob's actions would have shed their light upon the offerings to Jehovah. The name *meat* offering is far from correct, so that the Revisers have changed to *meal* offering. But the very first few occurrences (Gen. 4:3-5) show that it may be bloody as well as bloodless, so they omit the *meal* in these passages. Abel's, as well as Cain's, was a *present* to Jehovah.

DANIEL COVETED

"Thou shalt not *covet*" has given the word *covet* a bad reputation, so that in modern English it is seldom used in a good sense. Yet in the Hebrew it is freely used of lawful longings. Speaking of the law and the testimony, the precepts and the instructions, the fear and the judgments of Jehovah, the Psalmist (19:10) says they are:

> More to be *coveted* than gold, and much glittering gold,
> And sweeter than honey and drips of the comb.

The AV has used *beauty, desire, delight, goodly, delectable, lust, pleasant, precious,* etc., to translate it, as well as *beloved* in four of the eight occurrences in Daniel. Of these, three refer to Daniel himself (9:23; 10:11, 19). What more comforting and encouraging word could be spoken to him than this, especially after his confession? He may abhor himself, yet it is just such who are coveted by Jehovah. He wants them and seeks them. How sweet must it have been to Daniel to realize that his attitude was the object of Jehovah's covetousness!

"'Then understand what is in the word and understand

24 what is **in the sight. Seventy sevens are segregated** ^{on}**for your people and** ^{on}**for your holy city: to detain** ˙**transgression,** $^{+}$ **to cause sin to end,** $^{+}$ **to** make a propitiatory **shelter** for **depravity;** $^{+}$ **to bring** the **righteousness of the eons,** $^{+}$ **to seal** the **vision and** the **prophet,** $^{+}$ **to anoint** the **holy of holies.**

9:23b, 24

At this juncture the seventy years of desolation have just about expired. No doubt hope ran high in Daniel's heart that Israel's time had come, and that their trespass was finished, their sins at an end, their depravity propitiated, and that these would give place to eonian righteousness. True, he had been plainly told that the Medo-Persian empire would be overthrown by Greece, and the end would not be until the latter time of that kingdom. But he was desolated by that appearance and no one understood it (8:27). The task committed to Gabriel is to make clear to him that the end is not near, but far, and to commit to him the three great and important periods which would mark the further development of Israel's apostasy. *Seven times* seventy years still lie before his erring people before the Kingdom comes.

HEBREW CHRONOLOGY

It seems to be a remarkable fact that the whole of Hebrew history prior to the thousand years is made up of four periods, each of which may be reckoned, in God's sight, as seventy sevens, or four hundred ninety years. Just as is the case with the period prophesied in Daniel, the actual or elapsed time is always longer. But, in each case, about seventy sevens may be *segregated,* in which their course flows on in the hands of Jehovah (Dan. 9:24). From the birth of Abraham to the exodus, and from the sprinkling of the blood on the door posts in Egypt to the dedication of the temple of Solomon, and from this event to the restoration under Nehemiah, and from that time to the glorious advent of our Lord and the commencement of the millennial Kingdom—in each case seventy sevens seem to be left after eliminating certain uncountable epochs.

If this proves to be the case, it will help us much in understanding why the seventy sevens of Daniel's prophecy cover so much actual time. It was not a new mode of reckoning, but an old one. In fact it seems to have been the only method used hitherto in reckoning years. Man counts elapsed time, without regard to its quality, but Jehovah throws out all that is retrogressive, when there is no forward movement, when His people are marking time. As chronologies vary so greatly in regard to dates, and we do not wish to offend anyone, we will simply indicate the approximate length of the elapsed time and of the discarded periods, for our only object now is to show that the difference between these is seventy sevens. The figures are not ours, so that we take no credit for them, nor do we wish to defend them.

From the birth of Abraham to the exodus is said to be 505 years. Subtract the years in which Ishmael was taken as the seed, and we have 490 left.

From the exodus to the dedication of Solomon's temple is taken to be 601 years elapsed time. But there were seven servitudes, aggregating 111 years, which leaves 490 years.

From the dedication of the temple to the faring forth of the word to return and build Jerusalem is taken as 560 years. From this we must deduct the seventy years' deportation, which leaves 490 years.

In all, these three periods were nearly two hundred years longer than three periods of seven sevens or about sixty-five years on an average for each. Counting out the present *secret* administration (Eph. 3:2, 9), which could not be revealed to Daniel, there may not be any more extra time in the last period than in the three previous ones.

Daniel would doubtless consider the seventy years which he had spent in exile a long, long time, and another one, seven times as long, would appall him. But our Lord assures us that, because of the chosen, the last days of this period will be discounted, otherwise no flesh at all would be saved (Matt. 24:22). It is remarkable to note that the Vulgate reads that seventy sevens are *abbreviated* (*abbreviatae*). As it was made direct from the Hebrew, it is worth considering in a case like this. Greek versions vary. One has *edokimasthêsan attested,* the Septuagint reads *ekrithêsan adjudged,* while the usual substitute text, by Theodotian, has *sunetmêthêsan* TOGETHER-CUT. This means to make *concise,* and is used by Paul of the last years of this period (Rom. 9:28), when the Lord will be doing a conclusive and *concise* (*suntemnōn*) accounting on the earth.

SEVENTY SEVENS SEGREGATED

The usual rendering, *determined,* seems to be based upon the Jewish Targum, a translation into the Aramaic. It says that Daniel was named *chthk* (*Hatach,* Esther 4:5), this very word, because it described his duties in regard to the affairs of the kingdom, which he may have *determined.* Daniel was in the gate of the king, so seemed to have been an official (2:49). For a brief period he was third in authority in the kingdom, next to its two rulers (5:29). He did the work of the king (8:27). But the account in Esther does not show that he *determined* anything at that time, if, indeed, the "Hatach" mentioned there is Daniel. It was a eunuch (not chamberlain) who attended Esther, and acted as a messenger between her and Mordecai. There does not seem to be good ground for the rendering *determined.*

Some margins prefer *divided,* but the Hebrew stem for this is *chtz,* as in *ghahtzah.* Many years ago, when seeking to find acceptable English words for all of the terms in the Hebrew Scriptures, we assigned the standard DETACH to this stem. We have striven since to find a better, and have settled on SEGREGATE for *ghahthach* or *chthk.* It seems the most suitable term to fit all the facts, and unites in one most of the ideas in the other renderings that have been proposed. It *abbreviates, divides, attests, adjudges, cuts* and is *concise.* It *determines* the sections which are to count within the elapsed time of this period. So it seems to combine all of the essential ideas in the other renderings, besides allowing for time outside the seventy sevens, as in the previous periods, which seems to be the central thought.

A KEY TO CORRECT CUTTING

This period of seventy sevens should teach us a valuable lesson in correctly partitioning the Word of truth, especially in the interpretation of the Gospels. Our Lord's heralding began with the announcement that the Kingdom had drawn near, for the period was fulfilled. Had it been merely a question of elapsed time, the Kingdom would have come within seven years after He began His ministry. Instead of that we have a period of nearly forty years, set forth in the book of Acts, which, like the deportation, and the servitudes in the book of Judges, are not counted in the reckoning. Possibly another such period is to be expected in the future, before the final seven years begin to run, when Israel is in their land again and ready to worship Jehovah. In between these is the present *secret* administration, which has added nearly two thousand years to the seventy sevens, a feature unknown to the previous periods. We must *segregate* the seventy sevens from both of these other times, if we wish to orient ourselves in the chronology of the Scriptures.

First of all we must *believe* that the present is a *secret* administration (Eph. 3:9). The closer we examine Daniel and all the prophets, not excepting the predictions of our Lord Jesus Christ in the accounts of His life, and the record of His apostles in the book of Acts, the more we will become convinced that they deal with Israel according to God's previous promises concerning the Kingdom, and not with the secret which occupies the present interval. Apart from a knowledge of this secret, this time prediction in Daniel, and many passages and parables applying to Israel and the Kingdom, have been utterly misunderstood and misapplied. If we try to bring the seventy sevens into the present, we will utterly fail, for we have only seven years with which to fill out nearly two thousand. *It is just as futile to bring in the truth which applies to the seventy sevens,* which has no place in the secret administration. They are concerned with Israel and Jerusalem. We are concerned with all nations and the heavens.

THE SECRETS OF THE KINGDOM

We must also *believe* that the secrets of the Kingdom (Matt. 13), which were revealed only after the heralding of the nearness of the Kingdom had been rejected, are not to be found in Daniel. Otherwise they would not be secrets. These secrets also find their place principally between the sixty-ninth and seventieth seven. Thus there are two great mysteries or secrets which tend to lengthen the elapsed time of the seventy sevens. This may be graphically illustrated thus:

69 7's (KINGDOM [*Secret Administration*] SECRETS) 70th 7

The present secret administration is a parenthesis, not in the seventy sevens directly, but in a period when Israel is already out of God's time reckoning, which is itself a parenthesis in the seventy sevens. It is not the purpose of Daniel to reveal the length or contents of these intervals. To reckon the seventy sevens we must skip these parentheses. Then we have the exact number of years. And to understand the parentheses we must never mix them with each other or with the seventy sevens. The time occupied by these was not segregated. In them there is declension and defection, so that the

Kingdom does not draw nearer but seems to recede.

An illustration may help us to see how this could be. We were once in the mountains and wished to reach a valley only about seven miles up a steep canyon. But there was no road, so we had to go back more than seven miles in order to ascend a high plateau, over which we could reach our destination. For a long time we were farther away than when we started. So Israel has been near the Kingdom, even as they had been near the promised land soon after they left Egypt. But they turned back for lack of faith, and wandered nearly forty years before they came as close again. Now Israel is making a long detour. They are not in God's time reckoning of the seventy sevens. As in the servitudes and in the deportation, their time does not count. This has been expressed in a variety of ways. Some say that the Kingdom was "postponed." But it may be better to consider the Kingdom as stationary, and that they have withdrawn from it, as in the case of the exodus, when the land was not moved, but they retreated from it.

The church today claims to be God's Kingdom on earth. It is, rather, thrice removed from the Kingdom, for that cannot come until the seventy sevens have run their course, and the secrets of the Kingdom have been fulfilled, and not till the present secret administration is past. Let us press the point that, if we wish to press the last two thousand years into the Kingdom we are confronted with an utter impossibility. The Kingdom itself is only one thousand years in duration. How can we crowd two thousand years into one? It is even more difficult to find a place for it in the seventy sevens, for these are less than half as long as the Kingdom, and only lead up to it. The Kingdom and the seventy sevens are accurately measured time periods into which the present era of grace cannot be forced. This should help us to see that they are distinct and different in other ways as well.

Our Lord heralded the Kingdom as *near,* because the seventy sevens had nearly been completed. About four hundred eighty-three years had run their course, and only about seven years remained. Israel was urged to repent and believe. But God had other and greater plans, so He locked them up in stubbornness, so that it became increasingly evident that the Kingdom could not come. In the midst of His ministry our Lord stopped heralding the Kingdom's nearness, and began to foretell His suffering and death. At this crisis He initiates His disciples into the secrets of the Kingdom. Daniel could not have foretold the rejection of the Kingdom without interfering with its heralding. If he had said, in this part of his prophecy, that there would be a period of about forty years after the sixty-ninth seven, followed by another of nearly two thousand years, how could the Kingdom be heralded as near, or indeed, at all? God puts His creatures on trial by withholding from them the results of their unbelief.

In *time* and *object* these four periods are distinct. The two which have a definite length, the seventy sevens and the thousand years, were not concealed by God. We know their length and that they will be fulfilled to the day. It is easy to distinguish between them, for one *is* the Kingdom, with Israel at the head of the nations and Christ upon the throne, while the seventy sevens come before. Though the two secret periods differ even more from one another, they are often confused. The secrets of the Kingdom are strictly confined to Israel and the nations on the earth, in view of the reign of Christ during the millennium. But the secret of this gracious administration departs entirely from this object. Even before the Kingdom comes, before the seventy sevens are complete and the secrets of the Kingdom are fulfilled, we will be snatched away from the earth for our place among the celestials.

The accounts of our Lord's life should be read in the light of Daniel's prophecy, not that of later revelation. Thus only can we understand many things which He did and said. That difficult, and seemingly mistaken assertion, in Matthew 24:34 (AV), that "this generation shall not pass, till all these things be fulfilled," when the *shall* is corrected to *should,* is in fullest accord with the prophet. Apart from the secrets later revealed, that was the prophetic program. The Kingdom was near, so that it needed very little time for it to come. Practically all prophecy that needed to be first fulfilled, could be crowded into the last of the seventy sevens.

The same process is repeated in the book of Acts. Peter heralds the Kingdom once more, and the secrets of the Kingdom, the sowing, the darnel, the mustard, the leaven, the treasure, the pearl, and the dragnet (Matt. 13) operate during a period not counted in Daniel, but for which allowance was made by severing the seventieth from the sixty-ninth seven. Between these the secrets of the Kingdom are found, though they head up in the seventieth seven. Then, once more, God locks up His people in stubbornness, because He has a much greater object before Him than the blessing of the earth through Israel. The double rejection of the Kingdom has prepared for a display of His highest wisdom, His greatest grace, His most marvelous love. They lead up to the loftiest peak in the revelation of Himself, the secret administration of grace which deals with the nations and an election out of Israel during Israel's apostasy, and is concerned with the restoration of the celestial realms to God (Eph. 2:6, 7; 3:2, 9).

The Jews and Jerusalem are one. They suffer and rejoice together. The time of their waiting and their restoration is the same. It is their holy city, inscribed on their hearts. I may not belong to the chosen nation, but I well remember the first glimpse I obtained of Jerusalem's towers and battlements, and the feeling of awe that filled my soul at the sight. Even to the believing *goyim,* or gentiles, the place, notwithstanding its squalor and dissension, is sacred, touched by the finger of God. The seventy sevens apply, not only to the people, but to the city. Let us keep it in the center of the stage in the tragedy of the end time.

THE ENDS TO BE ATTAINED

Six particulars are given which will find fulfillment after the period of the seventy sevens. Before we look at the several items, let us note the verbs: *detain, cause to end, make a propitiatory shelter; bring, seal, anoint* (Dan. 9:24). Three are concerned with the *cessation of evil* and three with the *introduction of good.* Transgression, sins, and depravity are to cease. Righteousness, sealing, and anointing are to be accomplished. These are the things for which Daniel yearned. For these he prayed and his supplications ascended to Jehovah. All that he hoped for will be fulfilled, but not until the seventy sevens have passed into history.

How are these things to be attained? There is an impression abroad that the sufferings of Daniel's people will prepare them for their place in the Kingdom, that their failure will enable them to do better in that day. This is a mistake. Those who reject the King and the Kingdom will never have any part in it. The present plight of God's earthly people is not a training for the time of rule. It is a demonstration of their incapacity to bring forth the fruits of the Kingdom by themselves under a covenant of works. No amount of training will enable them to keep the law. Even the saddest experience will not teach them how to fulfill it. The Kingdom will be taken from them and given to a nation which will bring forth its fruits. All will be based on the blood of Christ and on the power of God, operating in their hearts in that day. This is impossible under the covenant of Sinai. It must make place for a new covenant in which God, not man, is the doer. Only believers will be able to endure to the end and enter the Kingdom in the era of the end.

It has been suggested that the death of Christ brought all these blessings and therefore we must consider it the fulfillment of this prediction. But the death of our Lord took place after sixty-nine sevens, and by no means at the end of the seventy sevens, as is shown in the next verse but one (Dan. 9:26). While it is the basis of all these blessings, none of them has taken effect on Daniel's people. They are still depraved. They continue to sin and transgress. Righteousness is not theirs, prophecy is not fulfilled, and the holy of holies is unknown. The new covenant is not yet in force.

THE NEW COVENANT

It is a notable fact that the new covenant corresponds precisely with the first three of the promises given to Daniel, both in time and contents. Let us consider its provisions (Jer. 31:33, 34).

> "For this is the covenant which I will contract
> With the house of Israel after those days," averring is Ieue.
> "I will bestow My *law* within them,
> And on their hearts will I write it,
> And I will become theirs for an Alueim,
> And they shall become Mine for a people.
> And no longer shall a man teach his associate
> And a man his brother, saying, 'Know Ieue,'
> For all of them shall know Me,
> From the small to the great," averring is Ieue,
> "For I will pardon their *depravities*,
> And their *sin* will I remember no longer."

The bestowal of the *law* within them is the complement of shutting up *transgression*. The pardon of their *depravities* corresponds to the *propitiation*. The *non-remembrance* of their *sin* is the same as bringing it to an *end.*

The law is *outside* Israel until the new covenant is in force. There is nothing within them to enable them to keep it. Rather, their flesh compels them to transgress it. At present they are locked up in stubbornness (Rom. 11:32). Instead of being free to obey or disobey, they are shut up to disobedience and transgression. But under the new covenant the law will be *within*. God will empower them to fulfill it. As a consequence the tables will be turned. *They* will no longer be locked up, but *transgression* will be confined, so that it cannot come forth.

None of this takes place before Israel is in the Kingdom. The sacrifice of Christ on Golgotha is the basis of all blessing, yet the new covenant is spoken of as still future long years thereafter (Heb. 8:8). Daniel deals with the whole nation, not with individuals or a remnant. It is a blessed fact that all Israel shall be saved (Rom. 11:26), but it is not true today. Their transgressions and their sins are not detained yet, nor are their depravities.

It is to be deplored that the valuable and helpful distinctions between *sin* (*chta*), *transgression* (*phsho*), *depravity* (*oue*), *offense* (*mol*), *guilt* (*ashm*), *trespass* (*obr*), etc., are not maintained in popular versions, but are so confused that it is no marvel that even the earnest student is at a loss to keep them apart. The one word *sin* is used, at times, for no less than four of them. The mere fact that three different words are used in this passage compels us to distinguish among them. A *transgression* is the willful breaking of a known law or instruction, the violation of a rule. A *sin* is, literally, missing the mark, failing to measure up to the standard set. *Depravity* is the disposition to do evil. In all of these the chosen nation has taken first place in the past, but it will be foremost in their opposites in the Kingdom.

DETAIN TRANSGRESSION

The legislation, or the law, is one of the special prerogatives of Israel (Rom. 9:4), as compared with the other nations. They know the will of God through the revelation which He gave them. But their privileges carry with them added accountability, severer judgment. If they had no law, nor the light it brings, they could not transgress against it. The most grievous pages in Israel's history arise from their deliberate rejection of God's precepts. This brings down the awful besom of the bowls, when the fury of God is poured out upon them in the era of the end (Rev. 15, 16). Israel, the most favored of all the nations, is also the most fearful in guilt. How long will this continue? When will we see the last of it? Here Daniel is given the answer.

For our *detain* the AV has *finish,* the Septuagint texts have *conclude,* and the Vulgate *consummetur.* It is possible that the Hebrew *kahlah* was originally spelled כלה *kle,* to agree with these readings, instead of כלא *kla,* but, as the more unusual reading also gives a vigorous sense, we will retain it. Literally it means DETAIN, *shut up.* The men of Ekron, when they harnessed two milch kine to the cart on which they returned the ark of the Lord, *shut up* their calves at home (1 Sam. 6:10). Jeremiah was *shut up* in the court of the jail (Jer. 32:2). These occurrences give us the literal meaning of the word. Figuratively, transgression is no longer allowed to be at large. It is put in "prison" or a house of detention like Jeremiah. God will take transgression in hand and stop it at its source by writing the law on their hearts.

SIN CAUSED TO END

The Masoretic Hebrew text reads *seal* for *bring to an end,* but the reading we have adopted is generally accepted. A graphic picture of its meaning can be seen if we read Genesis 47:15-18 in the AV, where it is rendered *failed, is spent,* and *was ended.* Money *came to an end* in Egypt after Joseph had it all. The year also *came to an end.* Even so will God *cause sin to end* when the seventy sevens are completed. For Israel there will be no more of it, for not only will God's law be written on their hearts, but their *sins will no longer be remembered.* The sins *fail, are spent, are ended,* according to the three renderings of this word in Genesis. This means much more than doing away with transgression. There will be no failure in living up to God's requirements.

Sin, according to the Scriptures, is missing the mark, and is due to a lack of vitality, or mortality. One who is undergoing the process of dying, as all are since Adam sinned, lacks the vitality necessary to reach God's standard. Salvation from sin comes through the sacrifice of Christ, but deliverance from its presence and power comes through the impartation of vitality, of life, to such an extent that the process of dying ceases. Those who are vivified in Christ's presence are beyond death, hence cannot sin. The others in Israel will have a panacea for the ills of the body in the leaves of the trees that border the river of life, which flows out from under God's house (Ezek. 47:12; Rev. 22:1, 2). So sins will be brought to an end in Israel.

PROPITIATION FOR DEPRAVITY

The AV "*reconciliation* for iniquity" is unfortunate. *Iniquity* does not call for reconciliation. An *offense* does that. The word *kphr* SHELTER is one of the great words of revelation. It is usually said to mean COVER, but another word, *kse,* is nearly always so translated and really denotes COVER. Our word, *kphr,* has the added thought of a *protective* cover, a SHELTER. A list of the AV renderings of *kahphar, kahphahr* and *kohpher* should be both interesting and enlightening. They translate it *appease, atone, bribe, camphire, cleanse, disannul, forgive, be merciful, pacify, pardon, pitch, purge, put off, ransom, reconcile, satisfaction, sum of money, village,* etc.; *kappohreth* or *kphrth* is the term for *mercy seat.* It will be seen from this that it is the so-called "atonement" of the law, which is in view, which is better called the *propitiation,* or the *propitiatory shelter,* in order to clearly show what propitiation means.

The word *iniquity* is a favorite of the AV translators. They used it for *lawlessness* (*aun*), for *woe* (*eue*), for *depravity* (*oun*), for *toil* (*oml*), and for *wickedness* (*rsho*), besides *iniquity* (*oul*). It is used more than a hundred times where it should be *depravity,* but, as the very first occurrence shows that this cannot be correct, they changed it there to *punishment.* Cain could not say, my *iniquity* is more than I can bear. He did say, my *depravity* is too great to bear (Gen. 4:13). *Iniquity* refers rather to past *actions,* but *depravity* to *disposition.* Some have suggested *perverseness* as the best rendering. But *'ikkshooth* or *oqshuth* (Prov. 4:24) and its family are exact equivalents of our *perverse,* as in Deuteronomy 32:5: a *perverse* and crooked generation. Depravity must be *borne* (Lev. 5:1).

How is depravity to be propitiated? As a rule propitiation is done by means of sacrifice. But it is never used of the great Sacrifice. That was no mere shelter, no propitiation, but deals with sin and its consequence in a far more radical way. But there is a propitiatory shelter without sacrifice, a way of propitiating depravity in the practical sense which accords with the context of this passage. In Proverbs (16:6) we read:

> **By kindness and truth depravity is propitiated,**
> **And by the fear of Jehovah is withdrawal from evil.**

By this means depravity will be propitiated in the Kingdom. Then, also, there will be genuine fear of Jehovah with its fruit, the withdrawal from evil. Israel, as a nation, is far from either of these now, but the time seems very near when the depravity of the land will be removed in one day (Zech. 3:9). The very propensity to evil will no longer be apparent in Israel.

Thus we have three distinct forms of Israel's defection dealt with, each different from the others, ranging from the outward act to the inward disposition. It is most satisfactory to see how thoroughly Daniel's prediction and the new covenant agree, and how both cover the ground, and leave no opportunity for further defection. Not only will there be no further breaking of God's law, but there will be no inclination to do so. The secret of it all is very simple. Jehovah acts toward them *as a God,* and so He goes to the root of the matter and deals with them, so that they cannot do otherwise than obey Him. We will call this compulsion or coercion if we do not wish to be subject to God, but in reality it is God taking His true place *as God,* and ordering all for His own glory and their good. They anticipate, in measure, the final consummation, when all the rest of the creation will also be subject, and God will be their All.

There is still another source of evil. It may come from *without,* as in the case of Adam. Satan induced him to disobey the divine directions. Neither Daniel nor the new covenant make any provision for temptation from without. The reason is clear, for in that day the saints will not only be proof against his wiles, but he will be bound, so that he cannot even deceive the rest of the world, that is not protected by the covenant. In the binding of Satan we have one of the clearest evidences that the millennium is not brought about by man. No man could ever imprison the Adversary. If he were at liberty he would deceive the nations even then as is most evident by his immediate success in doing so at its close. There could be no millennium with Satan at large. The saints might be able to withstand him, but no others. God it is Who removes the terrible spiritual force by means of which mankind was deceived from the beginning and which holds it in thrall today. This shows clearly that men are not free today to be subject to God, nor are they free to rebel in the thousand years. In neither case is man able to determine his own course or destiny.

In this connection it is most helpful to note the connection of the spirit world with God's dealings with the human race. In general, during the evil eons, man is deceived and led astray by wicked spirits, while during the good eons he is not. That is the chief difference between them. In Daniel we see the influence of these malign forces specially set forth by the four winds or spirits of the seventh chapter. These succeed in keeping men in darkness and estranged from the life of God. Today men are at the mercy of these spiritual powers, and much that occurs in the world is inexplicable apart from their influence. Probably most of the strife that we see around us is due to them. That there will be few wars in the millennium is largely due to their absence. It is not easy to say how much evil springs from within and how much from without, but it will make a tremendous difference to the race when the evil influences from without are withdrawn.

To us, believers, this applies in the fullest measure. We wrestle not with blood and flesh but with the spiritual forces of wickedness among the celestials (Eph. 6:12). If we did not have this, how much more peaceful our path would be! On all hands there is contention and strife. If we could only see beyond those who attack us we would find these sinister spirits working through them. Let us take heed that they do not make use of us in carrying on their war against our fellow saints. They use fiery arrows. Let us see that, under no circumstances, they make use of us to send these arrows on their way. May the grace which God has shown to us ever characterize our dealings with one another. Then there will be no fiery arrows, and we will not be used by the forces of darkness to assail a fellow believer, even if he has laid himself open to attack by leaving off his panoply (Eph. 6:11-17).

The saints in Israel, in the eons to come, will have no such warfare. Even the nations will no longer be led astray from without. On the contrary, they will be led aright from without by the holy nation. No longer a dark, unsuspected influence will sway them, but the light of the knowledge of God's will, as brought to them by the holy nation.

THE RIGHTEOUSNESS OF THE EONS

Righteousness will be the very cornerstone of the coming Kingdom, hence it is the first of the positive blessings for which Daniel was longing. As Isaiah says (32:1):

> **Behold! For righteousness shall reign a king,**
> **And chiefs for judgment shall control.**

But it will not be confined to the first phase of the Kingdom, the thousand years. It will be eonian, and last during the succeeding eon, on the new earth, until the consummation, when God becomes All in all. Then there will be no further need to promise it, any more than to insist that God Himself will be righteous. The one just award for life's justifying will then extend to all mankind (Rom. 5:18). Hence, if righteousness is *eonian,* it is, in effect, "everlasting."

In the day of Jehovah, however, righteousness, though implanted in the very being of the saints, must be *enforced* among the nations. Christ will rule with an iron club (Psa. 2:9). There will be penalties for disobedience. It is very evident that, at that time, God is not the God of the nations in the sense in which He is the God of regenerate Israel. They are still "free" to do the desires of the flesh. God does not control them from within as He does His own people. So they are ruled from without, by means of the righteous nation. Although freed from the control of the spiritual forces of wickedness by the binding of Satan, the nations will still be influenced by their own inward corruption, so that they will not be subject of their own accord, but must be coerced into righteous ways from without. This is the function of the government of Messiah, as administered by Israel.

In the new creation all will be made new. The barriers between God and the nations will vanish, along with the temple. God Himself will be *with* them, and they will be His peoples. It will be a great advance on the millennium, when the nations had no access to God except through Israel (Zech. 8:23) . At that time they were shielded from the evil influence of Satan. Later they will be under the good influence of God's Spirit. Therefore sorrow and death will have no place in the new earth, though government continues. Even it will be vastly different. The scepter in the day of the Lord will be of iron and the river of life will flow out of the *temple.* In the day of God it will issue out of the *throne* of God and the Lambkin. So also the tree of life with its healing leaves is no longer connected with the *house* of God, but with His *throne.* No one will be doomed. Rule will be beneficient and healing (Rev. 22:1-3).

SEAL VISION AND PROPHET

The figure of *sealing* has a variety of applications. It does not denote merely to make inaccessible, but to *prohibit action.* The seven-sealed scroll (Rev. 5:5) could not become effective until its seals were *broken.* But it seems that this inactivity may also apply to fulfillment, when the action has been accomplished. It is a remarkable fact that the exile prophets do not go beyond the Kingdom in their predictions, so that Daniel will be practically exhausted and inoperative when the Kingdom has come. To this the figure of sealing could well apply. Some parts of Daniel are sealed, that is, inoperative *before* the era of the end, but nearly all of it will then retire and change from prophecy to history. In effect, we are told that Daniel's visions would then be fulfilled, and the saints would receive the Kingdom.

ANOINT THE HOLY OF HOLIES

Now we turn to the Godward aspect of the Kingdom. It is marvelous for Israel to be righteous and wonderful to see the Scriptures fulfilled, but this alone would never satisfy the heart of God. He yearns for the *worship* of His creatures, and now, at last, He will receive it in a measure hitherto impossible. It is only after He has turned the hearts of His people to Himself that they are able to give Him the adoration which is His due. Then thanksgiving and praise will arise to God from the most magnificent temple the earth has ever seen. When the tabernacle in the wilderness was completed it was anointed for service (Ex. 30:26). Henceforth all that touched it was holy. So it will be when the last temple is built. Within it will be the holy of holies.

The positive blessings which follow the seventy sevens will impart righteousness to Israel, will fulfill the word of prophecy and will bring His people into close and blessed relationship to Himself. Here again, as with the negative blessings, there are three distinct aspects, and the last is the highest of all. Righteousness is fundamental for the nation, but is not enough to satisfy the deepest desires of the Deity. It is much more honor to His name and fame to see the fulfillment of those things which He had long since foretold. But that which climaxes all the rest is the *worship* which He will receive from the holy nation, finally free from transgression, sin and depravity, and righteous in the midst of all the blessings promised by the prophets. Psalms of praise will rise to Him continually from hearts filled with thanksgiving and adoration.

Such is the expectation of Israel. What a contrast to that which lies before us! And how much greater is the glory that awaits us! None of us would dare to demand the deserts of Daniel. If worthiness decided aught we would get far far less than he. Yet *grace* gives us an infinite advantage. We need not wait seventy sevens. Our Lord may come at any moment (1 Thess. 4:13-18). And, we will be given spiritual, immortal, glorious celestial bodies (1 Cor. 15:42-49), utterly repellent to sin in any of its forms, and fitted, not only to deal out righteousness to the earth, but to lavish grace among the heavenly hosts. Israel will have a house of prayer for all the nations, but we will make the whole universe a temple for the God and Father of our Lord Jesus Christ, Who blesses us and will make us a blessing throughout the empyrean, and thus bring back an adoring universe to Himself.

THE THREE PERIODS OF SEVENS

(DANIEL 9:25-27)

25 "And you shall know and be intelligent: from the faring forth of the word to cause a return and to rebuild Jerusalem—from then till Messiah the Governor is seven sevens, and sixty-+two sevens. It will return and will be rebuilt, square and salient, +even in eras of constraint.

The seventy sevens are divided into two sections, sixty-nine sevens and one seven, one leading to Messiah in humiliation, the other to His glory. Each has a preliminary period. The sixty-two sevens are preceded by seven sevens. The first half of the last seven introduces the last. This is most helpful for Daniel's people, for, in each case, it gives two distinct starting points from which to reckon the two most important dates in their history. For both cases the time between the two commencements is occupied with a restoration in Jerusalem. The seven sevens which preceded the sixty-two was taken up with the restoration under Nehemiah and Ezra. The half of a seven which precedes the last three and a half years will see the ritual restored in the holy city under the coming governor. This is set forth in the following diagram (*cf* pages 274, 308):

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    7                62                         ½ ½
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Two dates are of supreme importance to the sons of Israel. *They both give them the time when Messiah will* *come.* In the past they were pointed to the time of His appearing in *humiliation,* so that some might recognize and receive Him. In the future they are given the time of His *glorious advent,* so that the saints may not be deceived by the false christ, and may endure until the end. In each case they are given a definite length of time, at the conclusion of which He arrives. To make doubly sure, a second commencement is given in each case, to check the first, and the interval between the two is accurately predicted. First, the sixty-two sevens are preceded by the seven sevens. Then the final half seven is preceded by a period of equal length. The commencement of the four hundred thirty-four years in the past and the last three and a half in the future are each clearly indicated by a *period* as well as by its start and close.

Some of us can remember when the Balfour declaration was issued. It made a most powerful impression on many of the Jews. So it was when the word was given for the return and the restoration of Jerusalem under Nehemiah. The conclusion of this era was also a red-letter date on the calendar of the Jews of those days. From these two prominent dates it was possible to predict the exact time of Messiah's first advent. No doubt there were those in Israel, like Simeon and Anna (Luke 2:25, 36), who knew that the time was near, and they based their knowledge on this prediction. There was really no excuse for anyone living in our Lord's day, who knew this prophecy, to reject Him. Yet, on the other hand, how could they do otherwise when it was definitely foretold that He would be cut off, with no adjudication for Him? God's Word must be fulfilled. His intention must be carried out. But the time had been accurately indicated for those whose hearts were open to the prophets.

The preliminary period of seven sevens, the forty-nine years, are called *eras of constraint.* The AV has *troublous times,* which, in a general way, may describe the experiences of Nehemiah and Ezra, and the remnant that returned. Wigram, in his *Englishman's Concordance,* suggests "*strait* of times." The AV translates this stem (*tzq*) in other passages as *anguish, constrain, distress, lie sore, molten, oppressor, pour, press, straiten.* These confirm our *constraint.* They were hemmed in and hindered in rebuilding the city. The word for *street* in Hebrew is *shuq* (Ecc. 12:4, 5), but the word here is *rchub* WIDTH, square. Eastern streets are excessively *narrow* as a rule, but there are wide spaces, corresponding to our public squares. No doubt they built the *wall,* but the word here is *chrutz* SPIKE (AV *sharp* Isa. 41:15), so it probably refers to the projecting angles of the wall, the salients where the wall obtrudes and might be attacked from two sides.

Our Lord very definitely told His hearers that Daniel's second period had run its course. He said, "*Fulfilled* is the era, and *near* is the kingdom of God!" (Mark 1:15). Most of us may have very vague ideas about the *era* of which He spoke, but the Jews could hardly mistake His reference to this prophetic period which had been so clearly foretold and whose end was so very near, as they could figure out for themselves. He told them two distinct things. The era leading to His own *presence* was *fulfilled,* but not the time to the *Kingdom.* That was near. His whole ministry to Israel was based upon these facts, and cannot be understood apart from them. He *came* at the end of the sixty-nine, according as Daniel had predicted. He *heralded* the *nearness* of the end of the seventy sevens, when the Kingdom would come.

So will it be in the final seven also. Two definite events of sensational significance will give the spiritual, believing Israelite, who is slightly acquainted with Daniel, definite dates from which to determine the time of the return of Christ in glory. The first one is the imposition of a covenant on the Jews, ratified by a majority in the land, which restores to them their ritual, or at least guarantees to them the free exercise of their religion for a period of seven years. The second one is even more striking. It is exactly forty-two months, or twelve hundred sixty days later, and revokes the conditions of this covenant. It will take no chronologist to set the date for the return of Christ in those days. Anyone can figure it out for himself—forty-two months, twelve hundred sixty days—then He will appear!

That date we all would like to know. Few of us have any inkling of the vast number of dates that have been set for His coming. Not long after He had gone it began. Even in the first thousand years chronologists figured out, by various means, the imminence of His return. The year one thousand was hailed by many as an infallible date. It left behind it many sorely disappointed believers. Since then the dates have come oftener, and during the last century have crowded the calendar, until nowadays hardly a year goes by that is not proclaimed as the one so long foretold. The most notable dates within the last century were 1844 (Miller), 1878 (Cumming), 1885, 1905, or 1923 (Guinness), 1917, 1936 (Great Pyramid). Rev. William Baxter set many dates, which were revised as soon as they proved false.

THE YEAR-DAY INTERPRETATION

Those who take the seven times in Daniel 4:23 as symbolic of the length of gentile dominion, a day of Nebuchadnezzar's mania standing for a year, have figured that the end would be about 1917, and that the last seven years would commence about 1910. Other elaborate calculations, using lunar, lunisolar, and solar years to vary the results, gave dates throughout the decade from 1930-40, but none later than that. Now, however, that we have passed the latest date which was given, it seems clear that the year-day interpretation is not only unwarranted by the Scriptures, but the year-day principle has failed utterly in actual practice, and does not merit further attention.

Why is it that year-day calculations have failed? The reason is simple. They are not based on *faith,* but on *reasoning,* hence are a mistake, or sin. God has nowhere told us that we should reckon after this fashion in figuring out the prophecies. He may have done something similar to this occasionally, but we cannot deduce from this that it is a settled procedure. In that case the seventy years deportation would have lasted more than twenty-five thousand years. It cannot be applied consistently. Besides, there is no intimation that such periods as Nebuchadnezzar's mania are prophetic, or foreshadow a longer period. The fact that, in a general way, the time from the prophets to the present amounts to about seven times three hundred and sixty, or two thousand five hundred and twenty, may account for the prevalence of year-day calculations in our day. Once we see that they are not of *faith,* we should not allow them to lead us astray.

THE SIX THOUSAND YEAR PARALLEL

Another manner of reckoning the time is based upon the interesting and plausible assumption, that the millennium will be the seventh period of one thousand years since Adam. This strikes one as eminently harmonious with the tenor of Scripture. Man is given six days to work and then comes the sabbath. As this sabbatism is one thousand years long, why should not the preceding six days be six thousand years long? The only objection is that *it is not written,* hence cannot be *believed.* It can be no more than a wish, a hope, an inference.

One would suppose that, if this parallel holds good, and the Septuagint chronology is correct, since Christ was born almost five thousand five hundred years after Adam, then the date for the millennium was somewhere near 500 AD, i.e. about fourteen hundred years ago!

But chronology does not seem to be such a simple matter as that. There are many diverse calculations. We do not consider ourselves qualified to choose among them. The Jews are supposed to start from the beginning with their calendar. They are now past 5700 years, so there are nearly 300 years still ahead before the year 6000, according to their reckoning.

Because a part of the first period of forty-nine years is supposed to fall within the seventy year's servitude, it has been suggested that they should not be reckoned, seeing that Israel was not God's people during this time. By some, all of this period has been counted out, and two later periods put in to make up the full seventy, consisting of five sevens, or thirty-five years, from the crucifixion to the setting aside of Israel at the end of Acts, with two sevens still to come in the era of the end, besides the last seven, making three sevens, or twenty-one years, for Israel still to come. This would call for earnest consideration if its first assumption, that the forty-nine years fall within the seventy years servitude were correct. But we cannot say that Israel was not God's people after the word went forth to return and build Jerusalem. The seven sevens precede the first coming of Christ.

Were I to set a date for the Lord's return for us, the pre-expectants in Christ (Eph. 1:12), I would not spend too much labor on the exact date of His return to Israel, for there may be a considerable period between the two, just as there was between Pentecost and the call of Saul of Tarsus, or the revelation of the secret in Ephesians. *Any* date, up to the year 2000, might mean that *His coming for us is imminent today.* But I am not happy in such calculations, because Paul could never have made them, and I submit that he was much better instructed in such matters than anyone today. Paul was inspired to say, "*we,* the living, who are surviving to the presence of the Lord" (1 Thess. 4:15). Was he ignorant? Was he "mistaken"? Are not rather we? Undoubtedly!

Paul's knowledge of Daniel and all the prophets was so far in advance of ours that we may confidently deduce from his words that these do not provide any basis for figuring out the time of our Lord's return either to us or to Israel in the future. Had Paul known that the Kingdom would not come until the seventh millennium from Adam, he would have written quite otherwise. Had he supposed that a day stood for a year, he could not have *lived in constant expectation of His presence.* And *this is the vital point.* Daniel gives *two* starting points for the two appearances of Christ. His presence in the past could be reckoned from the decree to restore and build Jerusalem. His presence in the future will be easily reckoned once the coming governor imposes his covenant on the Jews, or later causes the sacrifice to cease. There are no other dates from which His coming can be calculated, although, as we shall see, there are events which imply its nearness.

If Paul and all believers since had known that the Lord would not come for two millennia, the blessed expectation would have lost most of its blessedness and power for them. Its encouraging, cleansing, sanctifying force would have vanished. What we need, and all the believers require, is not a dim, distant vista of a great historical *event,* but a close, constant, continuous, heartening expectation of *His presence,* that may take place *today, this hour, this minute, this very moment.*

Moreover, in actual practice, the presence of Christ is not a far-off future meeting, with long centuries of waiting in between. To our consciousness it comes immediately at the close of life. To be sure, the Lord does not come at the decease of His saints. But to those who die it will seem just as if He had. To a sleeper, the morning immediately follows the evening. The night is naught. To each one the moment of death will seem the moment of rousing. So that, even if the Lord did not come to

Paul, or to any of the thousands since who ardently waited for His arrival, the date of His presence will be, *to them,* the end of their life, the conclusion of their career.

Can we not see God's marvelous wisdom in this? He has planted in our hearts an intense longing for His presence, and, though His coming does not occur in history for thousands of years, in the experience of His believers it adjoins their lives without a break. Dying is an experience, but death is not. From the weakness and decay of their decease the believers enter into the power and incorruptibility of vivification. How long and trying and terrible it would be for Daniel to wait more than two millennia, and witness the tragic history of his people, in order to enter the one millennium. How much more Godlike for him to rest and stand up for his lot (12:13) as soon as he wakes from sleep!

MESSIAH, THE GOVERNOR

There are two governors mentioned in Daniel 9:25, 26, therefore one is especially marked as Messiah. Perhaps it would be better to read, the *anointed governor,* in order to emphasize the contrast with the *un*anointed one of the next verse. The term governor (*nahgeed* or *ngid*) comes from the stem *ngd* FRONT and is translated *captain, chief, excellent, leader, noble, prince, ruler* (all of which are more suited to translate other Hebrew words), besides *governor* (1 Chron. 29:22, 2 Chron. 28:7), as we have rendered it. *Prince* is used for about fifteen different Hebrew stems, but suits *nah-see* or *nshia* best. For these we prefer *priest, governor, patron, sovereign, captain, grand, councillor, chief, third, satrap, envoy, prefect, highborn,* and *magnate. Governor* is used of both the *governor of the covenant* as well as *Messiah, the governor.* One is God's Man, the other Satan's. Because their office is the same, and to enhance the contrast between them, they are given the same title.

So great a character in human history, at such a crisis in the career of the sacred people, should receive his proper title, for this may be the key to his actions and the character which he assumes. We have been accustomed to calling him ''the coming *prince.*'' This speaks to us of nobility and royalty and hereditary rights, all of which we should never associate with the false christ. So far as is revealed, he seems to be a Jew of common stock, who has no right to any title at all. Were he a prince he would not be despised when he first rises to power. And they would not withhold from him the splendor of the kingdom (11:21). The title *prince* does not fit the picture. It may give us a false impression of his social and political status at the time when he inaugurates the seventieth seven by making a league with his people and posing as their Messiah.

It has been my lot to come into contact with a number of princes in Germany, yet none of these possessed any political power. Socially they were of the very highest rank, but they no longer exercised any influence on the government. Yet they legally retained their titles, and these were universally accorded to them. On the other hand, in the United States, no government official has this title, and no political power is ever associated with it. More and more, as the end approaches, the great leaders in government and politics are like those of the false messiah. They rise to power above that of the aristocracy through their own efforts apparently, taking advantage of the turbulence of the times. Hence they are not called princes but leaders.

The title *governor,* on the other hand, is more in accord with his actions, for he is concerned with the *government* of the land, first legalizing the worship of Jehovah and then making it illegal. He does not claim any hereditary privileges, or impose his will upon them because of his social standing, but calls an election and gets a majority to back him in his first decree. Later he needs no such formality, but stops the ritual without consulting anyone. There is nothing princely in any of his ways, so that he has no right to so dignified a title.

AFTER THE SIXTY-TWO SEVENS MESSIAH CUT OFF

26 **“+After the sixty-+two ˙sevens, Messiah will be cut** off, **and there is no ʼadjudicationº for Him. +The city and the holy** place **shall be ᶜlaid in ruins with the** other **governor’s ˙coming; +then its end is ʿby** an **overflow, and till the end of the war desolations will be decided.**

9:26

One of the most tragic sentences in the whole course of revelation occurs in this verse. After the sixty-two sevens *Messiah will be cut off, and there is nothing for Him.* Who believed this among His earthly disciples? The words are plain enough. We find the same phenomenon among the saints today. They cannot believe some of the simplest statements. Even after our Lord had enlarged upon it, and plainly told His disciples that He must suffer and be roused, impetuous Peter objected: “By no means shall this be for Thee!” (Matt. 16:22). Among the Jews today Daniel’s prophecy is not held in high esteem. Even in their blindness they have a feeling that it condemns them. In pressing the claims of Christ upon the Jews, this passage may have much weight. Jewish versions seek to evade its force. One translates: “After threescore and two weeks shall an anointed one be cut off, and be no more.” It is astonishing how even the apostles of our Lord refused this definite prediction of the rejection of Christ after it had been confirmed to them by His own lips.

After the crucifixion, surely they would remember this scripture! But even then they say, “We expected that *He* is the One about to be redeeming Israel” (Luke 24:21). Does any other passage in the Hebrew Scriptures throw such a floodlight on human unbelief? The acceptance of this single passage would have prevented the chief priests from harming Him. They should have known that the time had come for their Messiah to be cut off, and should have opposed His crucifixion. But if even His own disciples did not realize that He was doing exactly what Daniel had foretold, how can we blame the others? What a marvel! They fulfill the Scriptures—especially this one—in condemning Him.

The *time* of His cutting off is *outside* of the seventy sevens. It is *after* the sixty-ninth seven, but *not* in the seventieth, which is spoken of in the next verse, which belongs to the *end.* We should always watch the word *end* and similar expressions, in placing the events in this prophecy, so that we may not confuse the past with the future. Some have taught that the seventieth seven is past, and that Christ was cut off in its midst. But none of the events which will occur then took place at the crucifixion. The abomination that makes desolate was not set up.

There is no adjudication for Him. That is, He receives nothing of all the earthly glories which belong to Israel's Messiah. All of the power and the splendor of the Kingdom should have been His. All the fruits of His sacrifice should have come to Him after His crucifixion. The Jews and the disciples expected Him to assume all this, and deemed it the necessary proof of His Messiahship. Only after He had opened to them the Scriptures did they perceive that His suffering must precede His glories, and that the latter do not follow immediately (Luke 24:25-27, 44-46; 1 Pet. 1:10-12). Their belief in His glories blinded them to His suffering just as the belief in His suffering is blinding many to His glories today. This statement should be of powerful import to the Jews, for it shows that their Messiah would be rejected and would not get His due when He should come at the time Daniel foretold.

The traditional Hebrew text omits the word *adjudi-*

cation, but Theodotion has *krima* JUDGMENT. It does not seem likely that they would insert so important a term without warrant. It is not easy to see how the Hebrew term for JUDGMENT (*mishpaht* or *mishpht*) could have been overlooked, but another word, *deen* or *din* ADJUDICATION, is almost identical with *ahyin* or *ain* (there is no), and could very easily be skipped. It could be translated by the Greek *krima* also. So we have inserted it. The AV has "but not for himself," the meaning of which is not clear. The Revisers changed this to "shall have nothing," with a margin "there shall be none belonging to him," which is manifestly untrue, for He did have a few who were faithful. Luther has "and be nothing any more." Theodotion gives us the fullest version, and agrees with the fulfillment.

What a contrast there is between the true Anointed and the false christ! One has nothing, and the other presents himself to Israel as a conqueror and a liberator and, later on, as the head of all earthly power and religion and wealth. What our Lord refused to accept at the hands of the Adversary will be eagerly grasped by the antichrist, so that he will possess all authority on the earth. That is the kind of a messiah that Israel wants. And, in a sense, that is what is foretold by the true Christ, in the Hebrew Scriptures, for He, also, will receive all authority on earth, as well as in heaven, when the adjudication comes and the time for Him to reign. So will they be deceived, by accepting only that which suits their souls and brings them glory, and rejecting what they do not wish and the humiliation which they do not desire.

THE CITY AND THE HOLY PLACE LAID IN RUINS

In connection with the cutting off of Christ, we are told of the ruin of the city and the holy place. What had been restored with so much labor and distress in the days following the deportation under Nebuchadnezzar, and in the days of the Maccabees, and under Roman rule, is once more reduced to ruins after their rejection of Christ (Matt. 23:37-24:3). Another and greater deportation and desolation begins. In Daniel there could be no indication of the length of this period, for it is occupied by *secrets* which were unknown to the prophets, and grace which is far beyond their ken. So this passage skips right over, even as others in the prophets, from the year of acceptance for Jehovah to the day of vengeance of our God (Isa. 61:2; Luke 4:19). From the time that Israel was driven out of their land until they are once more there between the king of the south and of the north, is a blank in Daniel. Having rejected Christ, they will receive the antichrist. The Anointed Governor was crucified. The false messiah will be accepted.

[As the rest of this verse has already been discussed on pages 180-185, in connection with chapter seven, it will not be repeated here.]

THE MASTER OF THE COVENANT

27 “$^{+}$**Then he will be master** of a **covenant** ʾ**with many** for **one seven:** $^{+}$**at half of the seven, he will cause** to **cease** the **sacrifice and** the approach **present;** $^{+}$ **on a wing of** ʼthe **sanctuary**^{0} shall be **desolating abominations.** $^{+}$**Till** the ʼ**conclusion of the era**^{0} $^{+}$ the **decided conclusion will be poured forth on the desolation.**”

9:27

About eighty times we read that a covenant is “made” or contracted. Literally, they were CUT, because the sacrifices offered in making them were *cut* in twain (Gen. 15:10). About a dozen times we read that one is “established” or *set up*. But seldom do we read of the *master* of a covenant. The AV says that the coming governor will *confirm* the covenant. The Revisers have changed this to *make a firm* covenant. This seems to be the modern interpretation. Some say *empower*. Theodotion has *dunamōsei* WILL-BE-makING-ABLE. This word may throw considerable light on the course of events at the beginning of the last seven years, so it will be well to consider the facts with more than ordinary care.

The rendering *confirm* has led to much confusion and debate. It seems to imply that some previous covenant, such as that made with Abraham, Isaac, and Jacob is fulfilled in some way at this time. No one seems to take the word *confirm* in its ordinary sense of *verify,* or *ratify.* Some rightly insist that the antichrist cannot confirm God's covenants, so they apply it to the ministry of Christ in the sense of *establishing* His covenants. It is manifestly absurd that either Christ or antichrist would confirm any of God's covenants for only seven years, for these are by no means limited to so short a time. The new covenant, as we have seen, cannot come into force until *after* the seventieth seven. The old is already operative. There is no divine covenant which applies to this period particularly, which could be *confirmed.*

The stem of the Hebrew word here used is *gbr* MASTER. Besides this expression the AV renders it *champion, chief, confirm, exceed, force, giant, great, man, power, prevail, strengthen, valiant,* etc. This confirms our standards. The word *master* alone will fit all occurrences. In Daniel we find it in 11:3, a *mighty* king, that is, Alexander the Great. Besides this it is used often of *men* in the Chaldean, or Syrian, parts of Daniel, since in that language, it seems to be a common word for man. Daniel himself is called a *master* (2:25; 5:11), Shadrach, Meshach, and Abed-nego are often referred to thus in the third chapter. The ministers and satraps are called so in chapter six.

When Israel fought with Amalek (Ex. 17:11), they *had the mastery* as long as Moses held up his hands, but Amalek *had the mastery* otherwise. This is a graphic example of the force of the verb in its simple form. In the causative it occurs only twice, here and in Psalm

12 :4, where we read in our tentative Version:

> **Who say, "With our tongues will we be *master*:**
> **Our lips are with us. Who is lord over us?"**

The parallel is helpful. Those who are masters acknowledge no lord over them. Here we have the closest approach to our passage. The governor will be the *master,* the lord, the *dictator* of a covenant with the majority of the Jews.

According to this the covenant does not seem to be a *mutual* agreement, but rather in the nature of a pronouncement, like the Balfour declaration, in which the governor has all the might, and the Jews are simply called upon to accept or reject it. The Jews vote upon it and the majority are for it. Yet, as usual, they are divided, and the minority are not in favor of it. Nevertheless, it is imposed upon them. Its terms are dictated by the governor. At this time his heart is still *for* the *holy* covenant, what he does is precisely what we would expect of any Jew who has risen to such power that he is able to guarantee to his people their land and the rites of their religion.

The fact that he is *master* of this covenant may shed some light upon his later action after only half of its term has expired. If it was such a one-sided contract as this word suggests, he probably thinks he has a perfect right to revoke it when it no longer harmonizes with his plans. If he has the might to make it, then he has the right to break it. Even today might is the only real right recognized among the nations. To him this covenant, like many others, is only a scrap of paper, which time and circumstance may make void.

Such a course has become common today, and is largely the cause of the lack of confidence which prevails. Circumstances and conditions are changing so rapidly that the foundation or cause of a covenant is swept away and the covenant lapses. Even the most basic and widespread agreements, such as the clause, "payable in gold coin of the United States of America," which was intended to secure all holders of financial papers against loss, have long been invalidated.

It is not likely that the repudiation of some clauses in the covenant made by the coming governor with the Jews will create any stir outside of those affected, for this spirit is already rampant in the world. It will probably increase, and be justified more and more by those rulers, who, in the turmoil of the times, throw about the helm of the ship of state in order to ride out the storm that threatens to engulf them.

This covenant does not receive the support of all in Israel. It is not made with the saints at all. It is the unbelieving majority of the nation who enter into this compact. Our Lord certainly made no covenant with the majority in His day, for His followers were few, and the bulk of the nation rejected Him. Until He comes in glory the saints in Israel are always a minority. Him they would not receive, for He came in His Father's name, but He warned them that another would come in his own name, whom they would receive (John 5:43). This is the one who comes to them at the commencement of the seventieth seven with a covenant which the majority eagerly accept, for it is just what they want.

We are not told that the covenant as a whole is repudiated; only those clauses are recalled which guarantee freedom of worship. There may be many other clauses which remain in force. The fact that, at this very crisis, the governor is given authority over all the kingdoms of the world by the dragon (Rev. 13:4) may not interfere greatly with his *government* of Daniel's people. But the fact that Satan insists on the *worship* of all comes into conflict and clashes with the worship of Jehovah. Where a man sits as god, and sets himself above the Supreme, the divine ritual cannot be carried out. Hence the two essential functions of the priests, the offering of sacrifices for the sins of the people, and the approach or present offering, are forbidden.

Sacrifice, as an acknowledgment of and propitiation for sin, is repugnant to humanity in its estrangement from God, which grows more and more pronounced as we near the end of this eon. It strikes at the heart of man's pride and self-righteousness. Today the path is being prepared for its utter repudiation. The "religion of the shambles" is accounted a detestable folly. Not only is the *cross* of Christ almost unknown, even among true believers, who shun its shame and dread its degradation, but even the *sacrifice* is derided by many modern theologians in Christendom. All of this is a sign of the nearness of the era when sacrifice will no longer be allowed on the face of the earth. It coincides with the time when God's indignation will be let loose upon the nations, and His fury will be poured out upon His own people, who do not acknowledge Him.

At that time there will be no public approach to God. In the Orient those who wish to enter the presence of a high dignitary or desire to ask a favor, send a present in advance. In full correspondence with God's attitude in the day of His indignation, the avenue of approach will be closed. *Today* He is conciliated, and it is impossible to rouse His wrath (2 Cor. 5:18-21). *Then* His attitude will be reversed. Then the kings of the earth and the magnates, and the captains, and the rich, and the strong, and every slave and freeman will hide themselves in the caves and in the rocks of the mountains. And they will say to the mountains and to the rocks, "Fall on us and hide us from the face of Him Who is sitting on the throne, and from the indignation of the Lambkin, for the great day of Their indignation came, and who is able to stand?" (Rev. 6:15-17).

The man of lawlessness, the antichrist, does not desire to fulfill God's will or intention. Rather, he will seek to thwart God's designs, and anticipate the Kingdom, and direct all worship to himself and to Satan. Nevertheless, as must always be the case because there is a real God in the universe, he does just what the Supreme intends, and acts in full accord with His counsel when he stops the divine ritual for forty-two months. For a very brief period God's indignation must have full sway to blight those who are blighting the earth (Rev. 11:18). The Kingdom cannot come until His wrath has cleansed the habitance. He cannot restore the earth until it has been renovated. For this He uses the powers of evil, Satan and his human dupe (the man of lawlessness), as well as the forces of nature. All are under His control.

How marvelous to see the Adversary do exactly that which accords with God's intention! For this brief period God is engaged in His strange work of blasting and destroying the fruits of man's day. This must proceed with uninterrupted haste and should not be stayed by sacrifice or hindered by approach to Him. But how out of keeping would it be for God to ignore His own means of propitiation! So He does not stop the ritual Himself, but assigns this task to the Adversary, who considers it the very climax and conclusion of his efforts to drive mankind away from God. Instead of this he is only setting the stage for the unhindered outpour of God's fury, which prepares for His worldwide worship in the day of Jehovah.

WING, OR "OVERSPREADING"

Our translators seem to have had considerable difficulty with the word *wing*. The AV renders it *overspreading* here, which does not seem to be duplicated elsewhere. They translate the same word (*kahnahph*) *bird, border, corner, end, feather, flying, quarters, skirt, sort, uttermost part,* etc., as well. *Wing* or *hem* (of garments, Num. 15:38) will probably do in all cases. The Revisers and most late versions have the literal *wing* here. The reference seems to be to a part of the sanctuary, where the image of the wild beast may be erected (Rev. 13:14, 15). Possibly it will be the same spot to which the Adversary led our Lord, when he stood Him on a *wing* of the sanctuary and said to Him, "If you are God's son, cast yourself down hence..." (Luke 4:9). The AV has "pinnacle" for *wing* in this passage. The Septuagint texts have sanctuary (*hieron*), which seems to show that this once stood in the Hebrew text. It is difficult to see how this could have been confused with *wing,* so we have added *sanctuary,* for this seems to be in accord with later and clearer revelation.

The southeast wing of the temple area, where the stairs now lead down into the stables of Solomon, which lie in the vaults beneath, is built up high above the Kidron ravine, or the valley of Jehoshaphat. The Moslems say that the judgment will take place here, and that a line will be stretched from this wall across the valley, and all will be required to walk across on this tightrope! If they fall off they will be condemned! They tell of one dignitary who stepped up on the wall from within and looked down. He became so dizzy that he fell and was killed. On the inside the wall is quite low. I climbed up, holding fast, lest I should be overcome by the altitude. I confess that I could never cross there on a rope, and pity all Mohammedans who think they will have to go through with the ordeal! Thanks be to God that His judgment is just and He saves us even from this!

ABOMINATIONS OF DESOLATIONS

The AV has, "for the overspreading of abominations he shall make it desolate." I have never been able to see just what is intended by these words. The Revision is scarcely more lucid: "upon the wing of abominations *shall come* one that maketh desolate." The Septuagint has: and on the sanctuary abomination of the desolations. The Hebrew reads simply: and on wing abominations (one) making desolate. It will be noted that the Greek translation makes abominations singular and desolations plural, while the Masoretic Hebrew text which we now have reverses this. The Hebrew words as they now stand are *shqutzim mshmm.* The plural is a matter of the letters *im.* The letter *i* has often been dropped. According to Kennicott there are manuscripts which have *desolations* in the plural. As the Septuagint texts are also plural (*erêmōseōn*), and the tendency would be to make it singular to conform to 11:31 and 12:11, we prefer the plural, and so avoid the usual difficulties. As these abominations and desolations are the greatest of all, it would be quite in accord with Hebrew usage to make them plural.

"Abomination" seems to be the special term for all things connected with false worship, especially idols. We read of the abominations of the Ammonites, and of Moab (1 Kings 11:5, 7), which was Chemosh (2 Kings 23:13). The particular abomination of the end time will be the image or idol of the wild beast. To this Daniel refers later (11:31; 12:11). Here he uses the plural, so may include all connected with its worship. The point is that it will continue until the conclusion decided is being poured on the desolation.

This important statement is also translated in a variety of ways, so we must submit the evidence for our rendering. The AV has "even until the consummation, and that determined, shall be poured upon the desolate." The Revisers do not seem to have changed the sense by adding the word *wrath*: "and even until the full end, and that determined, shall *wrath* be poured out upon the desolate." Theodotion has: and till of the conclusion of era conclusion given on the desolation. The traditional Hebrew text reads: and till conclusion and decided BE-POURED-FORTH ON beING-desolate. Two considerations seem to show that Theodotion has preserved the ancient text in inserting "the conclusion of the era." The word conclusion is repeated, and is preceded by the very similar words *od* (עד) and *oth* (עת). A transcriber could easily skip over these and omit the phrase. In Greek these words (*heōs* and *kairou*) differ too much to be inserted by mistake. The sense is very appropriate and conforms with the facts, for the desolation will continue until the close of the era.

DESOLATION, OR DESOLATOR

Notwithstanding our popular versions, the tendency among intelligent students of prophecy of late has been to change from *desolate* to *desolator,* so that the pouring out is on the "antichrist" himself. It is usually changed to desolat*or* to conform to this view. One commentator has: "the causes of desolation." It is with hesitancy and regret that we differ with this view and retract our former tentative translation of this word. A more thorough investigation, which is too abstruse to give here, shows clearly that the *desolation* is in view. The same form is found in Lamentations 3:11: "He constitutes me a *desolation.*" But the most conclusive consideration lies in comparing this with other passages in the Scriptures.

Where is there even a hint that aught will be poured on the desolator, personally, in other portions of the Scriptures? Daniel says that he comes to his end, and there is no help for him (11:45). John says that the wild beast was *arrested,* and cast into the lake of fire (Rev. 19:20). There seems to be nothing in his career, as given us in Daniel's last vision, which would warrant us in applying this phrase to him. Both this text and other passages seem agreed that nothing will be poured forth on the desolator, but the very worst of all inflictions will fall upon the desolation and especially upon those who worship the abomination that makes desolate, the image of the wild beast. The seven bowls of God's fury will be poured forth in the land (Rev. 16:1).

POURED FORTH, OR GIVEN

A striking difference between the Greek translation and our present Hebrew text is the change from *poured forth* to *given.* It is possible that their text read *ththn* (תתן) in place of *ththk* (תתך). The final *k* (ך) might easily be mistaken for a final *n* (ן). The difference in sense is not great. So we prefer the more unusual *poured forth,* especially as *there will be a pouring forth* of fury at the conclusion of the eon. John saw a sign in heaven, great and marvelous, seven messengers having the last seven calamities—for *in them the fury of God is consummated.* Seven golden *bowls* were given to them brimming with the fury of God. These bowls were *poured forth* in the land on those who have the emblem of the wild beast and worship its image, and on the sea, and rivers, and the sun, and the throne of the wild beast, and the Euphrates, and on the air. This must be that to which Daniel refers. John takes up the very same figure used by Daniel and amplifies it (Rev. 15:1, 7; 16:1-21).

The seven calamities, or bowls, in which God's fury against Israel is consummated, are the fitting conclusion to the seventy sevens, and clear the way for the blessings which follow. With these they are in startling contrast. The details of these terrible judgments are not given to Daniel, but are fully set forth by the apostle John in the Apocalypse (Rev. 15 to 18). It includes inflictions on the worshipers of the wild beast, on the persecutors of the saints, the battle of the great day of God Almighty, the greatest of all earthquakes since mankind came to be on the earth, and the destruction of great Babylon. These are among the most tremendous calamities which will ever afflict Israel. They will make the land a desolation, but they are the salutary and indispensable prelude to the glorious Kingdom of Messiah. They will clear away the rubbish of man's day so that the day of Jehovah may come with all its blessed promise for Israel and for the race. Sixty-nine sevens are fulfilled. May the seventieth soon usher this wretched and rebellious earth into the glorious Kingdom of our Lord and Saviour, Jesus Christ!

THE ERA OF THE END

(DANIEL 10:1-11:4)

AMONG students of prophecy there has always been feverish activity, seeking to make the present world picture fit that of the end time. First one dictator was identified with the antichrist, and then another. Once certain nations were the ten horns, yet later the list was revised when Italy became an empire, which assured the revival of the Roman might. Then reverses occurred, and it no longer seems likely. One would think that the Scriptures are a kaleidoscope which changes with every new movement. The strangest feature of all is the neglect of the last chapters of Daniel, for *these* give us the most detailed account of national movements surrounding Palestine before, as well as after the last seven years which precede the millennium. To *these* we must go if we wish to get the best evidence for the close approach of the day of Jehovah.

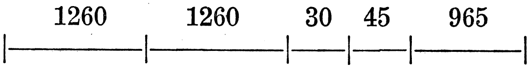
The last of Daniel's visions, in the three closing chapters of his prophecy, seems to be an elaboration of that in the eighth chapter, concerning Persia, Greece and the latter time of its kingdom, when the king of strong presence arises from its midst (8:23). It seems to concern the territory of Alexander's conquests. In the eighth chapter the inferior horn grows great to the southward and eastward and to the stately land. The standpoint here is Greece, hence the south would indicate Egypt, and the east would suggest Assyria, the northern kingdom of the prophets. This vision, unlike those of the metallic image and the four animals, seems to be limited to the era of the end and to the area of Alexander's conquests, and grouped around the "stately" land, that is Palestine. Yet the conclusions of the other visions also seem to be amplified and combined in this closing presentation.

About seventy years seem to have intervened between Daniel's interpretation of the great image for Nebuchadnezzar, and this final vision. He is nearly ninety years old, and we may rest assured that, for all of these long years, his heart has been occupied with the destiny of his people, while in deportation for their sins. Several visions have been granted to him, but he still seeks light on God's ways with His people in the future, and longs for the end of the desolation of the land. The end of the seventy years' captivity has arrived. For seventy prophetic years he himself has been a captive. With the end of this captivity he is granted an insight into the end of that far greater captivity, when Israel is finally delivered.

What gives great interest and importance to this portion of Daniel is its detailed description of the situation among the adjacent nations for some time before the return of Christ to Israel. When these things take place in the kingdoms south and north of Palestine, then the faithful will know that the end is not far off. Again and again Bible students have sought to see in current history indications that that time had come. All sorts of interpretations have been offered, but none have stood the test. True, there are many signs of the end, in Israel especially, now that they are returning to their own land, and also among the nations and the believers. But these are general in character. The only specific and detailed account of the political situation, especially given to enable the saints in Israel to orient themselves, is given us in Daniel's last vision. We will probably not be here when these things take place, but it will help us much to know these things, and keep us from being deceived by the delusions which abound.

THE TIME

The greater part of the events here predicted take place before the seventieth seven commences. The whole career of the first king of the north lies before this crucial date. Not until his despised successor has a successful encounter with the king of the south and gains control over Palestine does he seek to establish the holy covenant by making his treaty with the Jews which inaugurates the seventieth seven (11:28). The middle of the heptad or seven is also clearly marked, for then he menaces the holy covenant (11:30). The last half of the heptad continues until he comes to his end (11:45). By means of this prediction the saints of the end time will be able to read the signs of the times and know what lies before them. The time may be shown by the following simple diagram, the figures denoting days (*cf* page 274):



10 **In the third year ʾof Cyrus king of Persia a matter was revealed to Daniel whose name is called Belteshazzar; ⁺ the matter is true and the host is great; ⁺ he understood ˋthe matter and an understanding ʾhas he of the sight.**

Cyrus is a most memorable name in the annals of Israel's restoration. It is said that he was the son of Esther, and so belonged to the people of God on his mother's side. Being a devout woman, she undoubtedly brought up her son to fear Jehovah. In the very first year of his reign his spirit was stirred up to rebuild the temple in Jerusalem. It is most remarkable that the chronicles of the kings of Israel close with his proclamation (2 Chron. 36:22, 23) and Ezra begins his account of this restoration with the same (Ezra 1:1-4). He is set in contrast with Belshazzar, who desecrated the vessels of the temple at his debauch (Dan. 5:23), for Cyrus sent them back from Babylon to Jerusalem (Ezra 1:7-11).

Cyrus also made provision for the rebuilding of the temple by giving cedar trees from Lebanon (Ezra 3:7). The expenses were borne by the king's house (Ezra 6:8). On the strength of his decree the house was finished, notwithstanding much opposition. This restoration began in his first year, and was probably well under way by the time of the vision, which was in his third year. No doubt this work was a powerful stimulus to Daniel's hope of the ultimate restoration of his people, and led to the exercise of heart which prepared him for this vision. He would be acquainted with the history of this restoration, and now he is given a detailed history of the similar time which will precede the final restoration and rebuilding of the Kingdom temple during the reign of Christ.

As we have seen, the text and translation of Daniel are far from satisfactory. Much work is needed before the sense is clear. This is especially true of the last three chapters, much of which is supposed to have been fulfilled in the past, about the time of Antiochus Epiphanes. Both the text and the translations have suffered under the influence of this interpretation, in an effort to conform the prediction to the historical facts. This makes much of it unintelligible and out of line with its context, near and far. We have sought to explore the possibilities of the text and the demands of the context in order to restore the original reading and make an intelligible narrative.

THE GREAT HOST

For the AV rendering "the time appointed was long," we have "the *host* (is) great." The Revised version has "a great *warfare*." Theodotion has "great *power*." Luther has a "great *thing*," Schmoller, "*affliction*." This word (*tzahvah* or *tzba*) occurs hundreds of times, and is usually rendered *host* by the AV. They also translate it *appointed time, army, battle, company, service, soldier, waiting upon, war* and *warfare.* The verb they make *assemble, fight, muster, perform, wait upon, war.* But by far the most common rendering of the noun is *host,* especially as "the Lord of *hosts.*" It is by no means restricted to war, as we can see in Numbers 8:24, where the Levites were to "*wait upon the service*" of the Tabernacle. They certainly did not *war a warfare* in fulfilling their priestly duties.

Perhaps we should understand the word *host* here of the actors in this great drama of the end. In contrast to the handful who were concerned with the restoration in Daniel's day, the vast hosts engaged in the final conflict will be very great indeed. Especially is this the case if we include the host which surrounds Jerusalem in that day, and the enormous slaughter that will take place at that time.

Throughout his career Daniel was greatly concerned to *understand* what was revealed to him. This vision was vouchsafed to him because he had given his heart to understand (10:12). The messenger had come to cause him to understand (10:14). We are glad to know, therefore, that Daniel *did* understand and, so great is his satisfaction, that he doubles his assurance that "he understood the matter and an understanding has he of the sight" (10:1). It should be a vast encouragement to us also, in our efforts to understand. This is no insoluble mystery, intended to keep us guessing, but a plain, open revelation provided as a practical help to those who live in the last era. Once the action really begins, the saints of that day will have no difficulty in following the prediction. We may not be able to settle every detail, but the main lines should be clear to us.

The tenth chapter of this prophecy is largely concerned with Daniel's experience before receiving the message sent to him. He is overpowered by the sight of the messenger, and it takes quite a little to restore him, so that he can hear and understand the import of the messenger's prediction. But this is not all. We are also told quite a little of the messenger and his activities on behalf of Israel and the opposition of celestial chiefs to his mission. The curtain is drawn aside and we are given a glimpse of the heavenly beings who shape the course of human history. It is intensely practical to see how small is the part played by man even in his own sphere. It will enable us to look beyond the human instrument to the heavenly powers, and even beyond these to God, Who has foretold all before, hence must be the ultimate cause of all that occurs.

2 **In ˙those days I′, Daniel, came** to **be mourning three**
3 periods **of seven days: bread of coveted** qualities **I** do **not**
eat, + **flesh and wine** did **not come into my mouth,** + with
oil did **I not rub** myself **till fulfilled** are **the three** periods
of seven days.

10:2, 3

The deep contrition in the heart of Daniel for the sins of his people is one of the most delicious traits in his character. Why should he mourn and fast and humble himself for sins not his own? There is every ground to think that he was one of the most exemplary of men, and one who gave God the first place in all things, even at the risk of his very life. Yet he identifies himself with his erring people, and mourns over their failings as his own. He mourns for three "sevens of days," that is, three *weeks*. This expression shows that Hebrew had no words for "weeks," and that the word *seven* or *heptad* does not necessarily refer to days. Elsewhere it is applied to years (9:24). His mourning takes the form of asceticism. He afflicts his flesh. Coarse bread and water seem to have been his fare. He is in sympathy with God regarding the apostasy of Israel and is eager to know His plans for restoring them to Himself.

4 **⁺ʽOn the twenty-⁺fourth day ˃of the first month, ⁺I**
come to be on ʼthe bankʹ of the great ˙stream; it is the
5 **Hiddekel. ⁺I am lifting ˋmy eyes, ⁺I am seeing and be-**
hold, one man clothed in linen: ⁺his ˭waist is girded
6 **ʽwith certified gold of Ophaz, ⁺his body is as topaz, ⁺his**
face is as the appearance of lightning, ⁺his eyes are as
torches of fire, ⁺his arms and his feet are as the sparkle
of scintillating copper, and the sound of his words is as
the sound of a throng.

10:4-6

In response to his unspoken desire he sees a vision which, like the preceding one, is quite different from those which were given to him in his early years, and more in consonance with his age and maturity. There is no image, no animals, no symbols to convey the message, only a messenger who speaks to him in plain language, which he could readily understand. Beside the messenger, and, later, the two others who stood on opposite shores of the river, there are no characters or figures to be seen. Only words are to be heard. But Daniel said he also had an understanding of the *sight*. So there must be some significance in that which he *saw* as well as that which he *heard*.

To us gentiles the twenty-fourth day of the first month has no significance. To an Israelite some parts of the year are associated with some festival, which, in turn, is prophetic of some great crisis in the nation's history. In the first month the thoughts of all Israel were directed to the passover and national deliverance. On the tenth day the lamb was taken. On the fourteenth day it was sacrificed and all Israel was sheltered by its blood. Then came the festival of unleavened bread until the twenty-first of Nisan. This is a memorial of their redemption from Egypt in the past, and a prophecy of their deliverance in the future. Soon after this, on the twenty-fourth day, Daniel sees this vision, the final fulfillment of the passover, when the nation will not only be redeemed by the blood of the Lamb but delivered by the power of the Lion of the tribe of Judah.

The Hiddekel is usually taken to be the Tigris. I have strolled along its palm-fringed banks and watched its circular basket boats and wondered why its waters were chosen as the scene of Daniel's vision. It is mentioned only once before, as the third stream of the garden of Eden (Gen. 2:14), along with the Euphrates, which is not very far to the west.

THE VISION

Daniel *lifted* his eyes above the stream to see the man who spoke to him. Later he is described as "*above* the waters of the waterway" (12:6). The characters in a vision are in harmony with its interpretation. Hence it is always advisable to note the details presented to our view, and compare them with similar appearances. In general, this messenger, or man, has an appearance like other visions which refer to the era of the end, especially that of our Lord, in His character as Prophet in the last book of the Bible.

This man is dressed like our Lord when He judges the seven ecclesias in the day of Jehovah. He also will be girded about at the breasts with a *golden girdle* (Rev. 1:13). He seems to have put on the dignity of the prophet and the circumspection of the divine Judge. This is further confirmed by the purity of the gold and the dazzling effect of his face and eyes and arms and feet.

Recent investigations into the precious stones mentioned in the Bible have resulted in many changes. The *beryl* does not seem to be among them. The *tarsheesh* or *thrshish,* which the AV calls by this name, is really a *topaz,* while the *topaz* of the AV is the *peridot.* In one passage (Ezek. 28:13) the AV has *chrysolite* in the margin for *beryl.* Schmoller revised Luther's *turquoise* to *topaz.* The Septuagint texts have transliterated the Hebrew in this place (*tharsis*), but it, together with Josephus and the Latin Vulgate has *chrysolite* also. But the Greek *chrusolithos* (GOLD-STONE) is called *topaz* today. Probably it is the yellow topaz or *citrine,* which has a golden hue. It seems quite certain that we are to visualize the body of the man as of a golden cast, probably translucent.

I have looked upon the lightning, and found that, if I closed my eyes immediately, I could see its shape again, but *black,* not bright. It paralyzes those nerves that perceive it. No mortal can look upon a face as lightning without being blinded. No wonder Daniel falls with his face to the earth (10:9). With eyes like torches of fire and limbs like scintillating copper, the vision was unbearable to human gaze. Yet this is proper to messengers of God whose vitality is so overwhelming that it shines forth from every feature. Such, no doubt, will be our glorious immortal body, in His presence. Even in its degradation, the human body has a feeble glow, which the eyes may not detect, but which can be sensed by other means. Then this will be multiplied enormously. The same is true of the messenger's voice. It sounded, not as one man speaking, but as many.

THE EFFECT OF THE VISION

7 **+Yet I Daniel alone see ʼthis great° `sight—+ the mortals**
who come to be with me do not see the `sight, verily a
great trembling falls on them and they are running
away ʻ to hide—+yet I remain alone and am seeing ˙this
8 **˙`great ˙sight. + No*ᵗ* vigor remains in me, + my splendor is**
turned on me to corruption, and no*ᵗ* vigor do I retain.
10:7, 8

A remarkable feature of this vision is the fact that those with Daniel did not see it. Those with Paul on the Damascus road merely saw a light, yet did not hear the Lord's voice (Acts 22:9). All this seemed very mysterious once, but is not any longer. Mortals see only a limited section of the range of light. We are blind to many light rays, even such as can penetrate objects we are accustomed to call opaque. By miraculous means it would be easy to extend the range of the prophet's perceptivity. It is possible that some animals can see much more than man at all times. So Daniel's companions are overcome with a sense of imperceptible waves of energy which made them waver, and seek shelter from its influence.

Daniel himself is far from unaffected by the overpowering splendor of the vision. Twice he laments that he retained no *vigor*. This word seems by far the most fitting here. The AV, though it makes a great point in its preface of not slighting any good English word, has not used it at all, though it is really needed. Here they say *strength*. But *strength* is used to represent about a score of other Hebrew words, one of which (*mah‘ohz* or *mouz*) is its exact equivalent, which should be given the exclusive right to it. The word *kohagh* or *kch* VIGOR is rendered *ability, force, fruits, might, power, substance,* and *wealth* as well as *strength* by the AV. This makes discrimination impossible. Daniel lost more than mere *strength*. The sight sapped his vitality, with the result that his splendor was turned to corruption. He was ill as well as weak. A little child has no strength but is not therefore ill. A grown man loses his vigor when he is sick.

Daniel speaks of his *splendor*. The AV has *comeliness* in this one occurrence of the word *hohd* or *eud,* which they elsewhere translate *beauty, glorious, goodly, honourable,* and *majesty*. The word *splendor* suits each context better than this variety. Thus, in Job 37:22, we have "Over Eloah is fearful *splendor*." This fine word is also slighted by the AV. It is very illuminating when used of Daniel. Although nearly ninety years old, his manner of life, as shown by his diet in early youth, were such as had preserved him, not only in vigor, but in splendid health. Most men have long gone to corruption before they reach the age of ninety. At least they have lost their vigor and assuredly their splendor. What gradually creeps over others during many decades came to Daniel in an instant, when he gazed upon this awful scene.

The nearest approach, in my experience, to such a feeling of awe and sickening helplessness, came to me while standing on the brink of the canyon of the Colorado. This fearful gorge, a mile deep, makes a powerful impression on sensitive souls. I tried to inure myself to it by gazing steadily into its depths. But I found that it made me ill and weak, so I gave up the attempt. If such a wonder in nature can be so overwhelming, it is easy to sympathize with Daniel under a far greater test.

The effect of the vision on Daniel has a very practical side. Many, in these days, claim to have visions of the Lord. They insist that they have seen Him. But none of them, so far as I have heard, had any experience comparable to that of Daniel, or Paul, or John. They were not affected by His glory as these men of God, although I do not suppose one of them would claim to be in their class. Alas, if such visions were genuine, would not such sinners as we are be utterly undone by the mere sight of His glory? Would we not be prostrated by His presence? Where this is lacking there is a grave question as to the genuineness of a vision. It may be merely a dream, a deception, and may lead us astray. The Word of God is complete, so there is no need of a further revelation at this time. If we test them by those in the Scriptures, especially as to their effect on those who receive them, we will probably find none with the stamp of God upon them.

THE WORDS

9 $^{+}$**I am hearing the sound of his words, and** ^{as}**when I**
hear ˋthe sound of his words, $^{+}$**then I′ become stupefied**
10 **on my face,** $^{+}$**with my face to**^{d} **the earth. And behold, a**
hand touches ʻ me; $^{+}$ **it is swaying me** ^{on}**to my knees and**
11 **the palms of my hands.** $^{+}$**Then he is saying to me,**
"Daniel, man of coveted qualities, **understand ʻ the words**
which I am **speaking to you and stand upright, for now**
am I sent to you." And ʻat his speaking with me ˙this
ˋword, I stand quivering.

10:9-11

Even the words were too much for Daniel. They stupefy him and he falls flat, with his face to the ground, a picture of the utmost helplessness and woe. We are not favored with a vision such as this, but all who have heard the voice of God in His holy Word will see in this prostration a parallel to their own spiritual experience. God's Word is unbearably overpowering for our death-prone intellect. It leaves us faint and prostrate at His feet when our eyes are opened to see His appearance and our ears are tuned to hear His voice. A hand takes Daniel and sways him to his knees and on the palms of his hands. Too infirm to stand on his feet, he stays himself on all fours, to listen to the words that are to come.

But Daniel is far too prostrated, figuratively as well as physically, to hearken understandingly to the words of the messenger, so the first words are directed toward his restoration. There is nothing more comforting and encouraging to the saint than the realization that God covets him. An experience such as Daniel's leaves the impression that we are not only totally unfit for God, but that He has no use for us, and would prefer to be rid of us. The first words of the messenger strike right at the root of this fearful fallacy. Just as Christ does not call the righteous, but sinners, to repentance, so God does not expect us to abide in His presence, and is not offended at our forlorn and fatal state. He *covets* such as are in this condition, because in them alone can He display the richness of His resources, the power of His compassion.

A humiliating experience, such as this, is the essential prelude to an entrance into God's mind. Even today God does not reveal Himself to the high and haughty, the self-sufficient and self-confident, but to those who tremble at His Word. Only those who realize their own incapacity are ready to lay aside their own reasoning for God's revelation. Why is it that this prophecy is so little understood today? The very fact that there are so many differing interpretations shows that something is lacking. Is not Daniel's preparation needed by us also? He was so wrapped up in the welfare of his own people that his vision was closely confined to their restoration and blessing. He did not and could not comprehend the whole of God's purpose. Hence he must be brought to humble submission, so as to accept and understand such a segment of God's revelation as was needed for his people, even though it did not fully accord with his own wishes and ideas.

As once before, when Daniel had humbled himself on account of his people's sin (9:20), so now he is addressed as the "*man of coveted qualities*" (9:23). This encourages his heart, and provides the needful vigor, so that the messenger may proceed. Again he utters a word that finds a loud echo in Daniel's heart: *understand!* And, in order to understand, he is bidden to leave his crouching position and rise to his feet. This Daniel is enabled to do, yet he cannot cease quivering.

12 **⁺Then he is saying to me, "You must not fear, Daniel, for from the first ˙day on which you gave ˋyour heart to understand and to humble yourself before ⁷Ieue⁰ your**

Alueim, your words were heard, and I′ came ^{4}because of
13 **your words; $^{+}$yet the chief of the kingdom of Persia was**
standing to confront me twenty-$^{+}$ one days. $^{+}$Yet behold,
Michael, one of the first ˙chiefs, came to help me. And
I′ left ^{7}him^{0} there beside ^{7}the chief^{0} of the kings of Persia."
14 **$^{+}$Then ^{7}he said to me,^{0} "I come to cause you to understand**
ˋwhat will befall˃ your people in the latter ˙days; for the
vision is for future days."

10:12-14

Quivering still, Daniel is further soothed before the messenger can proceed. "Fear not!" How often are these words found when mortals meet with superhuman visitants! Zechariah (Luke 1:13), Miriam (Luke 1:30), Paul (Acts 27:24), John (Rev. 1:17), all had their fear stilled by them. And they come to us when the might and majesty of His presence strikes terror to our hearts. Most men would have good reason to fear. But Daniel had *humbled himself before God* and had given his heart to understand Him. What a contrast was he to Nebuchadnezzar! The great king had good cause to fear. Yet even he was comforted after the humbling experience that God gave to him (Ecc. 3:10). He learned that those who walk in pride He is able to abase (Dan. 4:37). But God will exalt the lowly. To them, and them alone, comes the gracious adjuration: *You must not fear!*

The very day that Daniel began his mourning, three weeks before (10:2), his words had been heard, and, normally, he should not have waited for a response. Yet there is a delay of twenty-one days, or three weeks (10:13). The hindrance was of an extraordinary nature and draws aside the curtain, so that we can catch a glimpse of the spirit forces which dominate human history. The mortals of the earth deceive themselves when they imagine that they control the helm of human government. It is *God* Who is operating the universe in accord with the counsel of *His* will (Eph. 1:11). He is the Source of all. Yet He operates through *heavenly* intermediaries, who have a power with which puny man is not able to cope. They exert an influence which, though he is hardly aware of it, overrides the will of man, and makes him a puppet in their hands. Even we once walked in accord with the chief of the aerial jurisdiction, who operates in the sons of stubbornness (Eph. 2:2).

This has an intensely practical application in the world today. We see so-called ‘‘dictators’’ arising who are supposed to do as they please. If we will watch not only these but all of the principal figures on the world stage, we will find that they themselves are sometimes surprised at their actions and even conscious of a spirit force behind them. When we realize their true position, it will help us to get a correct perspective of the course of this world, and how little the people and even the governments determine the trend of events.

The kingdom of Persia was, at this time, supreme over all the earth. Jehovah, God of heaven, gave Cyrus all the kingdoms of the earth (Ezra 1:2). Cyrus recognized the source of his power, hence he ordered the temple to be rebuilt in Jerusalem. We may be sure that it was not he who stopped the messenger sent to Daniel. There was another, a *heavenly* chief of Persia’s affairs, with whom he had to reckon. It seems that each great power on earth is under the guardianship of a spirit overlord. Here we have the highest of them, who was over Persia, then supreme in the earth, and Michael, who is over Israel, the future ruler of the world.

These spirit powers do not seem to be in full harmony with God’s will. Else why should they hinder His messenger? Perhaps, like humans, they wish to retain their supremacy, and do not relish the thought that their time is limited, or that, eventually, they must give place to the saints of the supremacies. The differences and dissensions on earth seem to be only an echo of those above. Men often wonder why the people and the rulers of the earth, even the most despotic, do that which seems against all reason and their own interests. I have watched one of the great world figures very carefully and found that he himself was wondering. He was caught in the current of the times, just like the lowest in his realm, although he seemed to be carrying out his will with an unhindered hand.

Only Michael, the chief of Israel, holds with the messenger who appeared to Daniel (10:21). It would seem that the opposing chiefs of Persia and of Greece (10:20) are among those which later will form the great dragon of the Apocalypse (Rev. 12:3). With seven heads and ten horns, it is the exact counterpart of the wild beast, which represents the final confederation of religious powers in the era of the end. At that time, once again, Michael and his messengers are opposed to those chiefs of the nations who rule the earth through human representatives. The Supreme alone is in authority in the kingdom of mortals, and to whom *He* wills *He* gives it (4:32). Though now He leaves it in the hands of Satan's messengers, it must eventually be transferred into the hands of Israel's Messiah. Here we have a prelude to Michael's battle at the end of this era. It was occasioned by the revelation here disclosed.

Michael (WHO-AS-DISPOser [Deity]) comes before us only in Daniel in the Hebrew Scriptures (10:13, 21; 12:1). He it is who helps in the conflict against the superchief of Persia and will stand up in the era when Daniel's people will be delivered. He is their chief in this celestial conflict. Later, Jude introduces him as one of exceptional glory and dominion, who, nevertheless did not dare to calumniate the Adversary (Jude 9). In the Apocalypse he and his messengers cast the Adversary out of heaven, preparatory to the introduction of a new order of rule under the Messiah (Rev. 12:7-9). The conflict with the chief of Persia is not a victory, as some translate it, but seems to be taken up again later and even continued under the chief of Greece, when that kingdom comes to power.

Much difficulty has been experienced with the statement that the messenger was left there beside the kings of Persia. The Septuagint texts say, "*him* I left there," that is, Michael, not the messenger who appeared to Daniel. Some explain that it means *I was superfluous.* The Revisers have a margin, *was not needed.* Luther has "I had the victory." Mature consideration seems to confirm the Septuagint rendering. It does not seem likely that they would insert a whole word, like "him," without cause. In Hebrew it would involve only a few letters. Instead of this messenger leaving the *chief* to influence the *kings* of Persia *against* Daniel's people, Michael took his place and influenced them *in their favor.* The Persian kings are the only ones who aided in restoring Israel, so must have come under such influences before.

What will befall your people is a clear intimation that all that follows is centered in the people of Israel, and their fortunes. Other peoples are introduced only insofar as they affect the fate of the favored nation. True, the Jew is found over all the earth, but his hopes are centered in its center, in the land of Palestine, and he is concerned with its neighbors to the north and to the south, even if he does not dwell there. Even today the eyes of Daniel's people are directed to the land of their fathers, and to the adjacent countries. None of Daniel's other visions are as closely concerned with his people as this one. All focus on Israel at their close, but this one is almost entirely devoted to the time when the other visions end.

The vision is for future days. With this broad declaration we should be careful to apply only what is clearly past to the history of ancient times, and leave to the future all the rest.

15 **$^{+}$ ^{i}At his speaking with me ^{as} ·these words I ^{g}put my face**
to^{d} the earth and am mute.
16 **And behold, one as the likeness of the sons of humanity**
is touching ^{on} my lips. $^{+}$ I am opening my mouth $^{+}$to speak
and am saying to him who is standing in front of me,
"My lord, ^{i}by the sight ’of thee^{o} my throes are turned on
17 **me, and no^{t} vigor do I retain. $^{+}$ How can the servant of**
this my lord$^{>}$ speak with this my lord? And I—hence-
forth no^{t} vigor is standing in me, and breath does not
remain in me."

10:15-17

Not yet is Daniel able to bear the revelation. He can make no response, but with his face to the earth, he remains mute because he cannot speak. Then there is a marvelous transformation in the vision. The appalling, unbearable brightness of the messenger is dimmed. The dismaying splendor disappears, and in its place is one like Daniel himself and the men with him. Is not this a foretaste of the humiliation of the One Who emptied Himself and came to be in the likeness of humanity (Phil. 2:7)? Christ, in the form of God, could never have put us at ease. Only as He became one of us, could we bear to come into touch with Him. And so with Daniel. When the messenger lays aside his glory and comes as a son of Adam, he can touch the mute lips and bring a response from the fearful prophet.

Then Daniel is able to speak. One touch has loosed his tongue. But he is still occupied with his helpless condition. The dazzling splendor of the vision has unmanned him. It has brought a distressing realization of the innate degradation of humanity. It revealed how far short he was of God's glory. It robbed him of all his natural vigor and virility. Now that one like himself has touched his lips, he can at least unburden himself. Yet his vigor does not return, and the life-giving breath refuses to function. No longer is he speechless, but rather breathless, and helpless he remains.

18 $^{+}$**Then continuing,** $^{+}$**touching** ^{i} **me is** one ^{as}**having** the
appearance of a **human.** $^{+}$**He is encouraging me and**
19 **saying, "You must not fear, man of coveted** qualities!
Peace be **yours!** Steadfast! $^{+}$**Now** be **steadfast!"** $^{+}$ ^{as}**At**
his speaking with me, I am encouraged and am saying,
"Let my lord speak, for you encourage me."

10:18, 19

A second touch from the glory-emptied Man, Who speaks words of comfort and cheer, revived Daniel, and makes him steadfast. We would not care to insist that this One is our gracious Lord Himself, but He certainly has the disposition of Christ Jesus, Who, belonging in the form of God, condescends to our low estate in order to meet us in our need. At the mere possibility that this may be our Saviour, we grasp the opportunity to do Him reverence, by commencing all the terms that refer to Him with a capital letter. It is a joy and a privilege to acknowledge and honor Him!

Once again Daniel is soothed by the exhortation, "You must not fear, man of coveted qualities!" And why should we fear, if God covets us? He is not in need of glory, or of honor, or of power. All this He has in overflowing measure. But the homage of a humble heart—of *that* He will never have too much. *That* He always covets. And He covets all those who can give it to Him. To such He can say "Peace be yours!" Such He can establish. To such He says, "Steadfast! Now be steadfast!" What the terrible glory of the man clothed in linen had undone is now repaired by the condescending, self-humbling Son of Adam. At last Daniel is ready to listen to His voice.

20 $^{+}$**Then he is saying** ^{7}**to me,**^{0} **"You know why I come to**
you? $^{+}$ **Now I will return to fight with** the **chief of** ^{7}the

king of^{o} Persia. $^{+}$While I′ am faring forth, $^{+}$behold, the
21 chief of Greece comes! (Verily, I am telling ˃ you ˋwhat is signified in the writing of truth.) $^{+}$No one will be steadfast with me ^{on}in these things save Michael your chief.

10:20, 21

11 "And I—in year one ˃of Darius the Mede, my position was to ^{c}make him steadfast and to strengthen ˃ him.

By this time Daniel will have understood why the messenger has come. Daniel has already been favored with visions of God's purpose, and now he is to receive the crowning revelation, which will complete and explain what he has already set down in "the writings of truth."

Now the man becomes confidential, and gives Daniel an insight into his other activities. His business is evidently connected with the place of Israel in world domination. While Persia and Greece were given world dominion, Israel was no longer in captivity, as it had been under Babylon. Indeed, it fared comparatively well under the Persians and the Greeks. The temple was rebuilt and many returned to the land. Alexander marched against Jerusalem, but, being met by the high priest, he treated the Jews with great respect. He related that, before he started on the conquest of the world, a man dressed exactly like the high priest in Israel had appeared to him in a vision, bidding him go forth to victory. All of this, it seems, was due to the efforts of this messenger, who was set to restrain the evil spirit forces in their antagonism to Israel and to Israel's God.

At the end of the seventy years' captivity it was God's plan to restore His people to their land. With this in view He seems to have introduced Esther into the royal line, so that the reigning king would be favorably disposed to the restoration of the captives. This is on the human side. On the other hand, the "prince" or chief of Persia in the heavens was hostile to the Jews. To counteract this, and thus carry out God's intention, the messenger who speaks to Daniel is sent to influence the Persian monarch. He made Darius steadfast and strengthened him. Thus it was that the decree was obtained to rebuild the temple at Jerusalem. Heaven and earth were against it, but the wisdom of God is more than a match for man's machinations and even spirit opposition.

2 “$^{+}$**Now the truth will I tell**$^{>}$ **you. Behold, three kings will** ^{fr}**yet stand up** $^{>}$**in Persia;** $^{+}$ **the fourth will be enriched with riches greater** ^{f}**than all;** $^{+}$ **as he is steadfast in his riches he will rouse the whole kingdom of Greece.**

11:2

The agonizing cries in Israel have always been, How long? What is the sign? How can we be sure that the time is near for Christ to come? Is not this final warfare between Israel's neighbors given in such detail so as to afford them an exact chart of the time when they need it most? So many details are given that there is no possibility of being deceived. Like a key with many wards, this vision will open the understanding of the saints of the end time, so that they will know just where they are in the course of events, and their faith will be upheld as they see each item fulfilled in its order. We would like to have such a key now. Many students are seeking to make one. But such indications are not for us, for we may go to meet the Lord at any time. For the saints in Israel it will be an inestimable boon.

PERSIA AND GREECE IN THE PAST

The prediction concerning Persia and Greece is not difficult to understand, for it fits the facts, which were then future, but now have long since entered into the annals of history. It parallels Daniel's previous vision of the ram and the he-goat, but adds further details. Before, no kings were mentioned in Persia. Now we are given the number up to the time when Greece conquers the silver empire. There were still to be three kings. These are supposed to be Cambyses, the pseudo-Smerdis, and Darius Hystaspes. But it is not at all vital to fix their identity, for this is not revealed. The fourth was very rich.

The AV reads that, by his strength through his riches he shall stir up *all against* the realm of Grecia. Who is the *all?* A more probable rendering of the Hebrew is that he will rouse the *whole* kingdom of Greece. The Septuagint texts have *against,* but there is no *against* here, as in Isa. 13:17: "Behold me rousing *against them* (*oliem*) the Medes." *Rouse* by itself does not denote *against,* as may be seen in the other occurrences of this particular form of '*oor* or *our* (*ioir*: Deut. 32:11; Isa. 42:13; 50:4; Psa. 78:38; Job 8:6). What follows seems to imply that he had stirred up Greece against *him. He* did not, in this case, lead an army against Greece, as had been done before, but Greece led an army against Persia, thus commencing the victorious career of conquest which made Alexander master of the world.

The word *whole* seems to be very appropriate at this juncture, for Greece, including Macedonia, was a group of separate states in Daniel's time. Philip, the father of Alexander and king of Macedonia, conquered and united them under his rule. It was the *whole* of Greece that was roused against Persia, and Alexander was thus able to lead a considerable army against the Persian monarch, whose immense host, however, even then outnumbered the Greeks more than ten to one. The word *whole* seems to recognize the unity of Greece and the work of Philip. Before this the Greeks were divided and at war among themselves much of the time. But just at this juncture Macedonia conquered the rest. They were united when Alexander came to the throne.

[3] **"+Then stands up a master king, + he rules a vast do-**

4 **minion and does as is acceptable to himself. + ^{as}While he stands, his kingdom will be broken and divided to the four winds of the heavens, +yet not to his kin after him. + It will not be as his rule with which he ruled; for plucked up will be his kingdom, +even ›by others besides these.**

11:3, 4

The mighty king who stands up and rules a vast dominion and does what is acceptable to himself can be no other than Alexander the Great, who was represented by the conspicuous horn between the eyes of the he-goat in the previous vision (8:5). Just as that horn was broken and four come up to the four winds of the heavens (8:8), so here, his kingdom breaks up and is divided to the four winds of the heavens.

We are told that Alexander sighed, because there were no more worlds for him to conquer. Many another conqueror has sighed since his day because he could *not* conquer *this* world. Not since his time has there been an empire without a boundary. Rome was stopped in England and near the Rhine, and at the Euphrates. It is not that her generals did not *try* to enlarge her boundaries. They *could* not, and only made a pretense of enrolling the whole world at the time when our Lord was born in Bethlehem. The thirty-three generals who took over Alexander's empire were soon reduced to four, but these lacked the authority that was his. The rest of the earth was not subject to them. This dominion has never been recovered, and will not be given to any man until the era of the end, when the inferior horn, which rises out of Alexander's domains, will once again give the world a universal empire.

Now the kings of the south and the north, in the far future, are brought before us. Meanwhile Alexander's immediate successors are ignored, because his kingdom was plucked up and was given to "others besides these." We take "others" to refer to those which now come before us as kings of the north and of the south. Thus we are shown the break in time, and are introduced to the last kings in Alexander's domains in the era of the end. The last of these, the *despised* upstart (11:21), is the one who regains the universal dominion of Alexander, and who meets his end at the hands of Messiah.

ATTEMPTS AT REUNION

(DANIEL 11:5-45)

THE TIME OF THE VISION

5 “+ Steadfast **will be a king of the southland.** + ‘Due to **his chiefs he also will be** steadfast **over it and rule a vast dominion** as **his dominion.**

11:5

The vision begins in the days of Daniel himself, that is, in the reign of Darius the Mede, and ends with the resurrection of the saints in the millennium. As in all of the other visions, there is a break in its continuity. The popular interpretation seems to put this break between verses twenty and twenty-one. Thus the greater part of the action between the kings of the south and the north is put in the past, and Antiochus Epiphanes is taken to be a foreshadowing of the antichrist. Some, indeed, make him the man of lawlessness himself. We are inclined, however, to put the break between verses four and five, where there is a clear indication of future time. As in every other case, the division is indicated by the keyword “end.” “At the *end* of these years,” in verse six, seems to suggest that the warfare of the northern and southern kings will occur at the end of this eon, rather than long before the first coming of Christ.

Since the object of the vision is to give us an understanding of what befalls Daniel’s people in the *latter days,* it is not likely that the greater part of it would be occupied with happenings long, long before that time. The statement that the vision is “for future days” *may* be applied to any period subsequent to Daniel's own day, but it finds a far more satisfactory application to that era which, throughout Daniel, is the crisis to which every vision leads, and which lies just before us today, than to any happenings in the past. In the eighth chapter, which this vision seems to elaborate, we are taken from the time of Alexander's generals direct to the days of the inferior horn. We should expect a similar course here.

The mere fact that the historical interpreters cannot agree on many points should show that they are not on the right track. This intricate and circumstantial account seems to be given to the saints so that they may orient themselves in regard to the era of the end, and it must fit so perfectly in every detail that no differences are possible. It looks very much as if most translations are accommodated to the history of the times of which they are supposed to treat. If that is necessary, and even this does not lead to unanimity, we are forced to look to another solution.

THE TERRITORY COVERED

The last world conqueror was Alexander. His kingdom covered what we would call the Near East, including Greece in Europe and Egypt in Africa, although its authority extended over all the earth. Such seems to be the scope of this vision. Unlike the great image and the four animals, it seems limited to the sphere of Alexander's conquests, which later fell under the rule of four of his generals. A comparison of the locations and directions given in chapter eight and those in this vision seems to substantiate this supposition. The inferior horn seems to enlarge his territory from Greece eastward to what was once Assyria, and southward to Egypt, and to Palestine (Dan. 8:9). The details of the time which bring about this growth seem to be set before us in this last vision. Although, as with Alexander, the dominion of the *last* king, the large horn, will extend over all the earth, that aspect is not in view in this vision.

The kingdoms brought before us in Daniel are unlimited. They have no boundaries. Nebuchadnezzar ruled over all the earth. Medo-Persia and Greece exercised a like dominion. The many other mighty empires of history, some of which were larger in area than Rome in her greatest extent, are not within the scope of Daniel's visions. Only those realms which include the whole earth, as the Kingdom of Christ, come before us. But there is an exception to this rule. The fragments of Alexander's kingdom, both in the past and in the future, are also brought before us. We read of Alexander's generals, and of the kings of the southland and of the north. These seem to be the nucleus around which Alexander's empire is to be restored in the future.

NORTH AND SOUTH

Palestine has the desert on the east and the sea on the west, so that there were no nations in these directions in the immediate vicinity. To be sure Babylon and Persia were really in the east, but their armies never attempted to cross the desert, so they made a detour, and entered the land from the north. So it will be in the era of the end. We should not look for some nation far to the north of the land, separated, it may be, by other kingdoms from Palestine, but rather for her northern neighbor, whose territory may even include countries to the east, as in the days of old.

From the standpoint of the holy land, Egypt must belong to the king of the south, and the ruler of the territory north of it to the king of the north. The "stately" land seems to be Palestine itself. The reason that these two kingdoms are singled out and their warfare described in such detail is that the land of promise lies between them and, as in olden times, is either the battleground of the contenders, or is on their line of march, as they attack one another. They vitally affect the holy nation at the greatest crisis in its history. Many have been the wars between the nations of the earth. No library could contain the books describing them. Only some of these are closely connected with the land and the people, and less occur at the crisis of the eons. The fact that they border on the coming Kingdom in both space and time, and mark the steps to the coming of Christ, invests these kings with their extraordinary interest.

If we wish to have a correct general view of the great features of the end time, we should pay close attention to all the details. There is no better way to fix it in the memory. When traveling in Palestine and elsewhere I formed the habit of observing carefully the many objects which formed a component part in any picture which I especially wished to retain in my memory. I would gaze at it searchingly and note particulars which are usually overlooked. In time these may fade away, but the whole scene remains ineradicable and clear. So we shall study the prophecy before us. We shall consider many details which, in themselves, seem unimportant. But we will find that these very points, even if we cannot recall every letter or word discussed, will have a powerful effect on the impression left on our minds. In this way we will be able to work our way nearer to the truth than by attending only to the main outlines generally presented. Let us, then, carefully and patiently consider the more minute details in the passage before us so that we may get a good grasp of the main features of the era of the end.

THE KING OF EGYPT

The AV renders Daniel 11:5 as follows: "And the king of the south shall be strong, and [one] of his princes; and he shall be strong above him, and have dominion; his dominion [shall be] a great dominion." I suppose that this was so translated to fit past history because Seleucus added Syria to Babylon and Media. But none of these belong to the south. There seems to be no point to the introduction of this prince, for nothing further is said of him. The texts of the Septuagint may have suggested this idea to later translators, for it also speaks of "one of his princes." The Hebrew, however, is not *one of,* but *from* (*min*), which may be rendered *because of,* as in Genesis 5:29, "*because of* the ground which Jehovah curses." It seems much more relevant to say that the king will be firmly established *because of* or *due to* his chiefs.

If this *chief* is strong *above him,* that would *weaken* his dominion, the very opposite of the opening declaration. The second sentence seems to be a parallel to the first. Instead of a prince being strong above the king of the south, it seems better to read that the king of the south will be firmly established over *it*— that is, over the southland, for this is in fullest accord with the end of the verse as well as the beginning. (Hebrew has no *neuter* pronoun, so must use either *him* or *her.* Here it agrees with the gender of *southland*). All this seems to indicate that in the era of the end Egypt will again be a great, independent nation. The emphasis on this fact is quite in point, for Egypt has been one of the weakest and most dependent of nations since the days of Alexander's immediate successors.

As nothing further is said of this chief, or why "he shall be strong above him" (AV), I suspect that the original text has suffered even before the Septuagint was made, and that the real reading is: because of his *uprightness* or *equitableness.* The stem of both is *shr.* If the vowel *i* of *ishr* STRAIGHT should drop out it would become CHIEF. In the next verse, the AV *agreement* is this same stem, and denotes *equitable* settlements. This seems to show that the king of the south *was* "straight" or upright, and why should that not be the reason why he is firmly established? But, so far, we have not found sufficient evidence to use this conjecture in the Version.

The point is to characterize the king of the south so as to identify him when he appears. Uprightness is sufficiently rare among rulers to make this a distinguishing feature. Yet loyalty is also a notable virtue in the vassals of a king. If he has powerful nobles under him who are devoted to his cause, that might contribute greatly to the strength of his throne. So far none of these features has appeared in Egypt. The chiefs have mostly been weak and the territory small. A change in the status of Egypt is probably one of the first indications to look for among the nations, if we wish to see signs of the end. The gradual rise of Egypt in the last decades may be in preparation for the part it will play in the closing scenes of man's day.

UNION BY MARRIAGE

6 "⁺Now ˃at the end of these years they will join: ⁺ the daughter of the king of the southland will come to the king of the north to make equitable settlements **⁷with him.⁰ ⁺Yet she shall not retain the vigor of the seed, nor shall he stand ⁺or his seed. ⁺ She will be given up—she and** those **bringing her, ⁺also the lady-in-waiting and he** who **ᶜmade her** steadfast **in** these **eras.**

7 "⁺Yet one **stands from** the **scion of her roots, in his post, and he will come to lead the army. ⁺ He will come into the stronghold of the king of the north and deal**
8 ʻwith them and be steadfast. **⁺ Moreover, their alueim**
⁷he overturns⁰ **with their molten** images; **⁷and their throngs⁰ with their coveted furnishings of silver and gold will he bring to Egypt in captivity. ⁺Thus he′** for **years**
9 will stand ⁷over⁰ the **king of the north; ⁺when he comes into** the **kingdom of** the **king of the southland ⁺ he returns to his ground.**

The AV has it that the southern king's daughter shall come to the king of the north to make an *agreement.* Elsewhere this word (*mehshahreem* or *mishrim*) is never so rendered by them, but by *uprightness, equal, sweetly, right, equity.* It is a question of *equity,* or, as the Hebrew has it, STRAIGHTNESS. The implication is that there are wrongs to be righted before there can be a union between the two, and, in case the daughter of the southern king marries the king of the north, equitable settlements as to the succession. It looks as if the king of the north has no son, so both kingdoms will fall to the issue of this marriage between the king of the north and the daughter of the king of the south.

The Hebrew verb *zahra‘* or *zro* SEED may be made a noun by inserting *u* between the *first* two letters (*zehra‘* or *z*[*u*]*ro*), or it may spell the word "arm" by putting the *u* between the *last* two letters (*zroha‘* or *zruo*). As the *u* is frequently omitted and replaced by small dots in later Hebrew, it is easy to see how *seed* and *arm* could be mistaken for one another. In Daniel 11:6 the AV has *arm* twice. Theodotion has "arm" the first time and "seed" the second. We must look to some factor in the context to help us decide, for the text is evidently questionable here. The next verse gives us the clue we need. There we read of the *scion of her roots.* The AV *branch* does not give us the exact idea, which speaks of the propagation of plants by shoots which spring from the roots, so that, even if the plant itself is cut off and cannot propagate, the scion will fulfill this purpose. From this it seems clear that *seed* is the proper rendering in the preceding passage.

The AV "she shall not retain the power of the *arm"* does not seem to help in our understanding of the passage. But, if we say "she shall not retain the vigor of the *seed,"* there is a connection with the succession, and the joining of the two kingdoms. A child of hers might bring about a union of these two powers by inheriting both thrones. But she will evidently be sterile, hence the settlement is void and she is given up, together with her entourage, and her personal companion, and the one who had been her support in this affair. Theodotion has *neanis* YOUNG-woman for "he who begat her," probably referring to her lady-in-waiting. The connection is very close in Hebrew, for *ild* GENERATE, in the form here used (*ilde*), also denotes *girl,* apart from the modern points.

It seems that we are introduced to a time of crisis when an effort is being made to unite his empire once again by an alliance between the royal houses. The daughter of the southern king is married to the king of the north, but there is no issue. First we are told that, at the end of the years they will *join.* What was divided to the four winds will seek to come together again. The various attempts in this direction, by marriage, treaty and conquest, seem to occupy the time preceding the coming of Christ. They all fail. Only the last king, the despised deceiver, who also is the antichrist, succeeds. This seems to be the key to this part of Daniel's prophecy. If we keep in mind that, roughly speaking, these events record the attempts made to *restore Alexander's empire* at the time of the end, it will be much easier to grasp the significance of each movement. The *Greek,* not the Roman empire, is to be revived at the time of the end. We should look for it in the countries near Palestine, not in Italy.

UNION BY GRAFTING

The determined effort to unite the realms north and south of Palestine, and, incidentally to include it in the resultant kingdom, will be repeated in various ways. When the attempt to unite them by *marriage* fails, another effort will seek to accomplish this by *grafting.* When this fails they will resort to arms and seek to accomplish it by *conquest.* This leads to intermittent warfare, into which the holy land is drawn. The union is not effected until the last king of the north makes it a part of his worldwide realm.

There are a number of figures in Hebrew, drawn from various modes of propagating plants, which are highly interesting and helpful. It is evident that the Jews did not confine themselves to merely planting seeds, but used other means of continuing the life of their plants. Among these are the layer plant, in which a branch is staked down into the ground and grows roots while it is still connected with the parent plant. Our Lord was such a layer plant (Isa. 53:2, AV "tender"):

> **And He shall come up as a layer plant before Him.**

They also used set slips. A twig was set into the ground and partly covered with earth. Besides, they were acquainted with grafting, by means of a scion. Both of these are used of Christ in Isaiah 11:1.

> **Forth comes a twig from the set slip of Jesse,**
> **And a scion on his roots shall be fruitful.**

From His mother's side our Lord might be compared with a set slip of Jesse. From God's side He was like a graft upon the roots of David's father.

The phrase "scion of her roots" seems to imply that the direct succession of the Egyptian throne has died out, and a more fruitful branch is now in line. He will "stand up in his *estate*" says the AV. It has been suggested that this should read "in his *stead.*" But this word (*kehn* or *kn*) is translated *place* (Gen. 40:13) and *office* (Gen. 41:13), and is used of the *foot* or *post* of the laver (Ex. 30:18). In the connection here, as in Genesis, the word *post* seems most suitable. It refers to the *place* or *post* occupied in the administration of an *office.* The scion takes the *post* of the one who had supported the princess for a time, and in this way establishes himself in the northern kingdom, doubtless with the hope that, in this way, the two realms will be united.

The first attempt to unite the two kingdoms not only fails, but the treatment accorded members of the royal family of the southland leads to hostilities. A kinsman of the king comes with an army into the *stronghold* of the king of the north. The AV makes this a *fortress,* but immediately refers to it as *them.* Theodotion translates it *supportives* (*hupostêrigmata*), so he deemed them to be installations furnishing support. We take the word *stronghold* as a figure for the personages or troops who give the king their support. With these he deals, and establishes himself firmly; not only so, he takes captive their gods and their cast images and their fine furnishings, and brings them to Egypt.

That the southern kingdom includes Egypt seems fixed beyond question by the fact that the captured divinities are brought there. But it does not limit the southern kingdom to the territory of modern Egypt necessarily, for that seems too small for a really vast dominion. Yet for all practical purposes it may be identified with that ancient neighbor of Palestine.

Princes are among the captives enumerated in the AV. The Septuagint texts have *chōneutōn castings,* or cast images. The Authorized Version renders this word *drink offering* (Deut. 32:38), *duke* (Josh. 13:21), *prince* (Psa. 83:11), and *principal* (Mic. 5:5). The stem (*nsk* in *nahsach*) means to *libate,* pour as a drink offering, hence *cast* metal. But it is also used of *regents,* who represent others, as an image. In the connection here found in the midst of material spoil, it is more likely that images of precious metal are the object of booty.

Instead of the AV "he shall continue *more years* than the king of the north," Theodotion has, "he will be standing *over* the king of the north." These renderings may be influenced by historical interpretations. Standing years *from* the king (as it is in the Hebrew) seems to indicate that he *depended* on him for that length of time. The fact that his going back to the southland does not take place for years seems to show that he is firmly established in the north, and this may have occasioned his death and stirred up his sons, who revenged it, and so embittered the king of the south.

The AV reads, "So the king of the south shall come into his kingdom," but Theodotion reads with the Hebrew, "When he comes into the kingdom *of* the king of the southland." This scion does not seem to be the *king* of the southland, but a high noble who leads the army. After his successful campaign against the northern king he comes back to the southern kingdom and dies.

Returning to one's *land* or one's *ground* is quite a different matter. Adam was made of the soil of the *ground,* and when he *returned* to the *ground* (Gen. 3:19), did not go back to Eden or any *land* that was his, but to the element from which he was taken. In Daniel 12:2 we have the word again: those sleeping in the soil of the *ground* shall awake. This seems to be implied in what follows. His *sons* now take up the conflict. This would naturally follow if he were dead. We take it that this second effort to bring north and south together by force is under the command of an uncle or relative of the southern king's daughter, who succeeds in avenging her, yet does not bring about a union of the two powers.

10 **"+Yet his sons shall be stirred up and gather a throng of many armies +which comes 7into° the southland, + overwhelms it and passes. +Yet it shall return and be stirred up unto its strength.**

11:10

In the northern kingdom the sons of the scion who came from the south are stirred up after their father's death, possibly because of it, and they gather a great military force, and overrun the southland, but return.

11 **"+Then bitterly embittered** shall **be** the **king of the southland; +hence he** fares **forth and fights with him,** that

is + with the king of the north. He also recruits a vast
throng, and the throng is given into his hand and borne
12 away is the throng. +High will be his heart +when he
casts down tens of thousands, +yet he will not be
strengthened.
13 "+Then the king of the north returns and recruits a
throng vaster ^{f}than the former. +Thus ›at the end of the
eras of years shall he come, verily ^{i}with a great army and
^{i}much matériel.
14 "+In ·those eras many ʹhearts° shall stand ^{on}against the
king of the southland, + the 'sons of breaching' of your
people will lift themselves up to cause the vision to stand,
+yet they shall stumble.
15 "+Then shall come the king of the north and pour out
a siege-work and seize city fortresses. +Yet the armed
forces ʹof the king° of the southland shall not stand +nor
his 'chosen people,' +for there is no vigor to stand.
16 "+He ·who is coming ›against it will do as is acceptable
to himself, and there is no one standing before him.
+Thus he will stand in the stately land +which is ʹall° in
his hand.
17 "+Then he shall ^{pl}set his face to come ^{i}with the might
of all his kingdom and equitable settlements shall he
make with him. +Even a wives' daughter shall he give to
him to corrupt her, +yet she shall not stand, nor for him
shall she be^{c}.
18 "+Then he will turn back his face to the ¯coastline and
seize many places. +Thus a captain eradicates his reproach
for him, avoiding that his reproach shall turn back to
him.
19 "+Then he shall turn his face to the strongholds of his
own land. +Yet he is stumbled and falls and will not be
found.

These events—the mistreatment of his daughter, the defection of his relative and his sons, and the overrunning of his country—embitter the king of the southland, for his object was to unite these countries, not to divide them. Instead, his effort seems to have weakened his throne. So he resolves to retaliate, and regain his power, by going on the offensive. The king of the north recruits or conscripts a vast "throng," probably of untrained or slightly disciplined troops. These are given into the hand of the king of the south. Although he makes many prisoners and he is exultant in his heart because he was able to defeat his adversary, slaying tens of thousands, yet all this does not strengthen his own throne.

The northern king does not relish his defeat, so he recruits a still larger force than before, but now he seems to take time to train and equip them. He not only has a great army but much "goods." In this chapter of Daniel the AV has rendered this word *riches* three times (verses 13, 24, 28). Usually they use *goods* (Gen. 14:11) or *substance* (Gen. 13:6). Only once again have they *riches* (2 Chron. 20:25). Nine other Hebrew words are also rendered *riches,* yet only one (*'ohsher* or *oshr*) really has a right to it. It seems most unlikely that a king would take *riches* with him on a military campaign. Rather we would expect great quantities of equipment and supplies. In modern times the machinery of war is even more essential than multitudes of men.

Our Lord Himself told His disciples, not only that these would hear tidings of battles, but that the battles themselves would be heard, at the beginning of the pangs that precede His presence (Matt. 24:6). It is evident from this that, among the early signs of His return, will be conflict within the confines of the land itself. The din of battle will be so near that they will hear.

The next section brings in the land and the people of Daniel, for they lie between the northern and southern kingdoms, and once again, as in the past, join the wrong side. There will be a party among the Jews of those days, as there was in the past, who wish to use political power and force in fulfilling the visions of future greatness and grandeur which lie before Israel under Messiah. They are called "robbers of Thy people" in the AV. But there is no evidence that they were *robbers.* The word is literally BREACHING, as in Nehemiah 4:7, the *breaches* began to be *stopped* (AV). In this form (*pahreetz* or *phritz*) the AV makes it *destroyer* (Psa. 17:4), *ravenous* (Isa. 35:9), *robber* (Jer. 7:11). It really refers to housebreakers or *burglars,* who made a *breach* in a house by digging through the mud walls, in order to steal (*cf* Matt. 6:19). In Daniel 11:14 it is more likely that we have the basic meaning, and that these "sons of breaching" demand a breach with the king of the south. This causes them trouble on both sides.

The character of the AV translation is clearly seen by the use of the word *fall* for *stumble* in Daniel 11:14, which may lead us astray in several passages. As usual, when the actual word for *fall* is in the immediate context, the rendering is correct, as (11:19), he shall *stumble* and fall. Everywhere else they have rendered *kahshal* (or *kshl*) *fall* (Dan. 11:14, 33, 34, 35) except once *overthrow* (11:41). They translate ten other Hebrew words *fall,* besides *nahphal* (or *nphl*) the real word for FALL, which occurs hundreds of times and is usually correctly rendered, as above, stumble and *fall* (Dan. 11:19), and also often in *fall* by the sword (Num. 14:3), and *fall* upon the face (Dan. 8:17), where the sense is certain.

In the East city walls are generally surrounded by ditches, in order to keep off engines of war. To reach the walls a besieger must "cast up a mount" (AV) or "pour out a siege-work," as it is in the Original. Ground was carried in baskets and literally *poured out* in making a fill. Modern machinery does practically the same thing.

It seems that, in that coming era, Jerusalem, "the city," will once more suffer a siege. It will lean on the arm of Egypt and fall. The forces (or arms) of the southland will not stand nor its "chosen people." Is not this a play upon the great truth that Israel is *God's* elect, but in this case Israel is the choice of *Egypt* to stand the brunt of its conflict with the north? Theodotion reads "And the arms of the king of the south shall be standing, and rising shall be the chosen of him, and it shall not be strong to stand." This comes to the same thing. At that time Jerusalem will be called "Sodom and Egypt" spiritually (Rev. 11:8).

The king of the north now has the Jews in his power and does as he pleases. No one is able to stand before him when he enters Palestine, and, for its opposition, it is consumed. This is in striking contrast to the last king of the north, who also gets control of Palestine. But, being a Jew—the false messiah—he seeks rather to win the people by granting them religious liberty.

At the beginning of these struggles the king of the south tried to make equitable settlements in connection with his daughter (11:6). Now it seems that the king of the north is determined to end the conflict by similar means. So he sets his face (Dan. 11:17) to come with the power of all his kingdom to make a "straight" treaty with the king of the south, possibly, once again, to combine the succession. This time he seems to be given a "wives' daughter," which may mean a stepdaughter of the southern prince. This transaction seems to have been of such a nature as to cast a reproach on the king of the north, according to the next verse.

The settlement seems to have taken place inland, at such a capital as Cairo, back from the Mediterranean. Its outcome causes him to go back to the coasts, and seize many places.

A scion out of the roots of the daughter of the southern king interferes in her behalf on the former occasion, an army man evidently. So now a captain in some way seems to interfere and removes the reproach of the second "equitable settlement" from the king of the north. We should probably note this word STRAIGHT, or *equitable* in these, its two occurrences in this account (11:6, 17). Even when rulers seek to make just treaties or settlements, the result is often disastrous. Peace conferences are apt to breed wars. So here, armed conflict seems to follow. A captain seems to wipe out the reproach of the northern king, possibly by the seizure of the coastline in such a way that the reproach cannot turn back to the king of the north.

Then he seeks to go back to the strongholds, or strengths, of his own land. It seems that he stumbles and falls on the way, and disappears.

Thus is finished the career of the first king of the north at the era of the end. His dealings with the southern king, the frustrated attempts to consolidate these kingdoms, and his devastation of the holy land, are some of the earlier signs of the return of Christ. Even though we will almost certainly be caught away before his day, yet we can say: Keep your eyes on the king of the south, on Egypt, and when there is a definite king of the north, then we may expect the opening scene of the last great tragedy to commence.

20 **"[+]Then stands [on]in his post [7]out of his root** a **royal**
sprout[0] who **[c]has** an **exactor** to **pass** among the **honorable**
of the kingdom. [+]Yet in some days he will be broken,[+]
not in anger and not in battle.
21 **"[+]Then stands in his post** a **despised** person; **[+]hence**
they do **not bestow on him** the **splendor of** the **kingdom.**
[+]Yet he enters [ʻ]with ease and [c]makes steadfast **the kingdom**
22 **[ʻ]by slick dealings. [+]Now** the **armed forces of the**
overwhelmer will be overwhelmed from before him and
23 **will be broken,[+] even the governor of the covenant.[+]**

**^{f}Due to ^{7}people^{0} joining themselves with him, he shall
do deceitfully; and coming up,$^{+}$ he is staunch $^{‘}$with a
24 little nation. $^{‘}$With ease $^{+}$then among the stout ones of
the province will he come. He also does ^{w}what his
fathers did not do, $^{+}$nor his fathers' fathers: plunder and
loot and goods will he lavish $^{>}$on them, and ^{on}against
^{7}Egypt^{0} is he devising his devices $^{+}$even a further season.**

11:20-24

War is a most expensive business. No other is so inefficient and wasteful. It probably costs much more to kill a man than to keep him alive. No doubt the war of the king of the north was a very costly one. The bills must be paid. His successor, who takes his post, probably finds an empty treasury, and is in dire need of money. He seems to satisfy this demand by sending an exactor, or collector, among the people, but especially among those of high rank, the honorable of the land, with incomes worth taxing. But it seems to be only a matter of days before this provokes serious opposition and he is quietly set aside, possibly by some plot. Occasionally efforts are made in the nations to conscript the wealth as well as the manpower. But, so far, it is unpopular. So it will continue to be even at the end. The Septuagint texts make this man a member of the royal family, not a son, but springing from the same ancestor as the first king of the north. This seems plausible, so we have inserted it.

The word *break* (11:20) is used several times in Daniel in a literal sense, as the *breaking* of the two horns of the ram (Dan. 8:7), and of the great horn of the he-goat (Dan. 8:8). It seems a pity that its figurative occurrences should be changed to *destroy* in the AV. This suggests death to most readers (though this is not included in its meaning) whereas the king of the southland, even *after* he is "destroyed," meets the king of the north for negotiations (11:27). There is no evidence that the first successor of the king of the north is killed, but he is made powerless by gentle and peaceful means (Dan. 11:20). We should also keep in mind the possibility that this word (*shahvar* or *shbr*) BREAK may denote *purchase,* as in Genesis 42:2, 3, 5, 7, 10, when Joseph's brethren went down to *purchase* (*buy*) food in Egypt. It may be that some of the "*breaking*" in the era of the end will be done by means of money, and filthy lucre seems to play a large part in politics at this time. Theodotion, in place of "not in anger," has *ouk en prosōpois,* NOT IN faces, that is, not openly. It may be that this man continues to function as titular head of the state like the king of Italy after the Duce took over the power.

THE "VILE PERSON"

As we are about to consider the career of this "vile person" (11:21) it is of capital importance that we grasp the significance of this descriptive term. I had the impression that it meant *mean, ignoble,* and implied that he came from the lower levels of society. But that is a different word. Although the usage determines the meaning of a word, it is always helpful, especially in Hebrew, to know what sense the stem has from which it branches out. Here *bahz* or *bz* is PLUNDER. The AV usually renders it *prey* or *spoil.* So that there is the *possibility* that this man is called the *plunderer.* But this derivative (*bahzah* or *bze*) seems to have the special sense of *despise,* as in Isaiah 53:3: He is *despised.* It is so rendered, with few exceptions in the AV. Hence Daniel 11:21 should correspond with the rest and read *despised.* They surely would not use *vile* in Isaiah fifty-three, where it is the very same form. Nowhere else do they use *vile* for this word, hence it is misleading to depart from the normal in this notable phrase.

So many are seeking to identify the antichrist that we will go into detail regarding all that directly pertains to him. We will seek to anchor each important word used of him, especially when we are compelled to give a new rendering, by means of examples in other portions of the inspired text. For the future saints, to whom it is vital that they recognize him as early as possible, so as not to be deceived, this might be of some service. Yet for the present it is also important that we know exactly how he will arise, for this will keep us from heeding many false alarms, so that we may *not* confuse his many precursors with the last great enemy of God's people.

So despised will be the adroit diplomat when he takes the post of king of the north that they will not give him the usual display, as is becoming to a king, at his accession. And afterward, he is not given the *splendor* of the kingdom. The AV has *honor,* but that is another Hebrew word, *hehder* or *edr,* used in the twentieth verse (the *glory* of the kingdom, AV). This word denotes something obtrusive, *splendid.* The AV has eight different renderings for about two dozen occurrences, as follows: *beauty, comeliness, excellency, glorious, glory, goodly, honor, majesty.* The word *splendor* seems to fit the contexts best, and is not needed for any other Hebrew word. The outward trappings of royalty seem to be withheld from the despised upstart.

The initial appearance of this coming superman will be in peace. His first crown will not be acquired by force of arms, and he seems to have rather a precarious hold on it. He seems to have nothing back of him but brains and money. He is likely to lose his kingdom if he is not able to cope with the political and other currents which threaten to destroy him. He is forced to use much diplomacy. He will probably be the premier diplomat of all times, for he holds on to his kingdom by *slippery dealings.* The fact that he takes over the kingdom when it is in financial straits seems to suggest that he has or controls vast sums of money, so that he does not need to impose heavy taxes, and thus endanger his position, like his predecessor. It is possible that he borrows this money from the false woman in Babylon, which he could readily do if he is a Jew himself. Money mixed with brains seems to be the weapon by means of which he usurps and consolidates his kingdom at its commencement.

THE "FLATTERY" OF THE A V

Thrice we read of the "flatteries" (*ghalakkohth* 11:32, *ghalaklakkohth* 11:21, 34) by means of which the despised diplomat of the last days will attain his ends. This term, it seems to us, is too narrow to describe his methods. Flattery is hardly a sufficient inducement. It is more likely that he acts as well as talks, that he intrigues as well as flatters. The Hebrew stem *chlq* denotes APPORTION, as in Genesis 14:24, the *portion* (*ghehlek*) of the men who went with Abraham to rescue Lot, or (Chaldee) Daniel 4:15, Nebuchadnezzar's *portion* (*ghalahk*) was with the beasts. The feminine form (*ghelkah* or *chlqe*) is also used of a portion (Jer. 12:10). It is quite possible, yes, probable, that he will pollute those who condemn the covenant with *slickness,* rather than *flatteries* (11: 32), since this word is used also in the sense of *slick,* as in the case of Jacob's neck (Gen. 27:16) and David's stones (1 Sam 17:40).

Often it is used in a figurative sense of *slick* lips (Psa. 12:2), and of a mouth *slicker* than oil (Prov. 5:3). There is a special, doubled form (*chlqlqth*) in the plural, which seems to denote something so smooth that it is *slippery* like *slick dealings,* as in Psalm 35:6: Their way is becoming dark and *slippery.* This is the form which is used in verses twenty-one and thirty-four of this chapter. The despised one will be *slick* in his dealings, so we render the word in this way. Possibly this includes the distribution of *portions,* or bribes, the basic thought which underlies the stem *chlq.* This agrees with what we have already noted in connection with the manner in which he obtained the kingdom. Modern politics often partake of this character.

In Hebrew the *arms* of a man are used figuratively, in most of its occurrences, for his *force.* The AV renders the word *zruo power* in Psalms 79:11, the greatness of Thy *power,* and Ezekiel 17:9, without great *power,* Ezekiel 22:6, their *power* to shed blood. The Revisers have rendered *arms* by *forces* in Daniel 11:15, 22 and 31, the *forces* of the south, the overwhelming *forces,* the *forces* shall stand. We have a similar figure in English, but we use *arms* of *weapons,* rather than of forces. Still, through the AV translation of the Hebrew Scriptures, we are also acquainted with the figure of the "outstretched arm" (Ex. 6:6; Deut. 4:34, etc.), and can carry it over in most cases. In some passages, however, the English fails to convey the sense. In connection with warfare the plural, *arms,* may give a false impression, so we are following the example of the Revisers, for *force* has no other equivalent in the Hebrew Scriptures.

The despised upstart probably finds forces in his kingdom that threaten to sweep him from power. His plan seems to be to match these by other opposing forces and thus nullify their effectiveness. He plays them against one another. This seems to be the implication in the seemingly figurative declaration that the overwhelming, or flooding, forces (or arms of a flood) shall be flooded or overwhelmed from before him (Dan. 11:22). This is quite in keeping with modern methods of government, with its logrolling and obstructionist tactics. In this way the forces that would overwhelm him are themselves overwhelmed and broken. It would seem that the splendor of the kingdom, the highest official position is not accorded to him, but, by a compact or covenant, is given to another. Perhaps we can see this in such a nation as Italy, where once the real ruler, Mussolini, was not invested with royal titles, or regal rank, nor was he the titular head of the state, with the social and ceremonial duties which pertain to it. Yet this man broke the power of the constitutional king by his slippery dealings.

The era of the end will be a great time for the making of treaties. The most adroit diplomat of them all will rise to supremacy by making combinations. It seems that, at first, his nation is small, yet, by joining others with it, he will become staunch because of his allies, especially as he takes undue advantage of his pacts. Without fighting, he seems to be able to gather vast quantities of loot. He does this "with ease," by means of smooth dealings, not by force. And he does not hold on to it himself, but dissipates it in order to gain support. In this way he gains the hearts of the people.

Theodotion, in place of *fortresses,* says that he devises devices against *Egypt.* As the Hebrew of Egypt (*mtzrim*) is almost the same as fortresses (*mbtzrim*), it could easily be confused in Hebrew, but not in Greek. Besides, the next paragraph shows clearly that he has spies among those very close to the king of the southland. It is more than likely that his intrigues long before his campaign are the secret of his success. He does what his fathers did not do, nor his fathers' fathers. This seems to refer to the following, that is, the dissipation of plunder and loot and goods among the people.

25 [+] **Roused shall be his vigor and his heart** [on]**against the**
king of the southland [i]**with his great army. And the**
king of the southland shall be stirred up to fight [i]**with**
his great and [fr] **exceedingly staunch army,** [+]**yet he shall**
26 **not stand; for they shall devise devices against him,** [+] **the**
eaters of his dainties shall break him, [+] **his army shall be**
overwhelmed and many fall wounded.

27 **"**[+]**Then the two ·kings,**[>] [f]**with evil in their hearts, will**
sit [on]**at one table. Lies will they speak,** [+]**which shall not**
prosper, for it is yet further to the end, to the time
appointed.

28 **"**[+]**When he is returning to his land** [i]**with a great**
amount of goods, [+] **his heart is on the holy covenant, and**

he makes it effective +**before he returns to his land.**
29 “‹**At** the time **appointed he shall return and come** into
the **southland, yet it shall not come** to **be as** the **former**
30 +**or as** the **latter.** +For there come ‘**against him boats of**
Chittim. +**Hence he is sore** +**when he returns.** +**He**
menaces ^{on} the **holy covenant and makes** his opposition
effective. +**While he returns,** + he has an **understanding**
31 ^{on}**with** ‘those who **forsake** the **holy covenant:** + armed
forces **from him shall stand** about, + **they** shall **violate the**
sanctuary, the stronghold, + ^{c}**take away the continuous**
ritual, **and give** it over to **the abomination of desolation.**
11:25-31

Once more the north rises against the south. This is the first campaign of the new king of the north. Both seem to have strong military forces. Indeed, the king of the south has not only a ‘‘great’’ army, like the king of the north, but also an ‘‘exceedingly staunch’’ one, so that he has a distinct advantage in this field. But the northern king does not depend on force to gain his position, and he does not rely on power to maintain it. His intrigues win the victory. He gains supporters even among the closest companions of the southern king, “the eaters of his dainties.” These ‘‘break’’ him, so that he cannot resist further.

The Masoretic Hebrew text and the AV read that his army shall *overflow* (11:26). This is contrary to the context, so Luther rendered it: will *suppress his army*. But it is far more likely that the Hebrew originally was intended for a passive, for they had practically the same form in the ancient text.

The word for SLAY (slain, 11:26) in Hebrew is *shahghath* (*shchth*). The AV uses it for ten others also. Among these is *ghahlahl* or *chll* PERFORATE, *violate, wound.* That it does not necessarily involve death may be seen from such passages as, the *wounded* shall *groan* (Jer. 51:52), when the *wounded cry* (Ezek. 26:15).

The slain cannot groan or cry. Neither can a man take a wife that is... *slain* (*profane* AV Lev. 21:7). Therefore we reject the rendering "slain" in Daniel 11:26 (AV) and prefer *wounded.* In verse thirty-one, where the same word is used, the AV has *pollute* the sanctuary. We prefer *violate.* The Septuagint texts also translate *traumatiai* wounded, not slain.

Once more it appears as if there will be peaceful cooperation and a union of the two kingdoms. Even though their hearts are for evil, they "will sit at one table [and] lies will they speak." This is the best definition of human diplomacy ever made. We have seen the same thing again and again. Man proposes, but God disposes. This treaty shall not prosper because it is not yet time for these kingdoms to come under one head. The time appointed is a little later. It is necessary that he suffer a reverse first, so that he will be forced to accept this, as well as other kingdoms from the hands of the Adversary.

The "plunderer" (i.e. the despised person) justifies his name by bringing back a great quantity of goods to his own land. He does not seem to return there directly, but stops on his way. His victory has probably given him control of Palestine. If he is a Jew, this would be of tremendous interest to him. He could then guarantee to his people their land and their religion. This he seems to do, before he returns to his own land.

THE LAST HEPTAD BEGINS

The wording in Daniel 11:28 seems to indicate that we have here the beginning of the last heptad of the seventy sevens, the time when the covenant is made with many (9:27).

On his way from the southern to his northern kingdom the heart of the conqueror is *on* the holy covenant. The AV gives a different idea by rendering *'al* or *ol* ON *against.* They use about thirty other connectives also, as, to multiply *on* the face of the earth (Gen. 6:1), fly *above* the earth (Gen. 1:20), wind to pass *over* the earth (Gen. 8:1), etc. There are times when English must use *against,* as Pharaoh was wroth *against* two of his officers (Gen. 40:2). In Daniel 11:30 it is used in this sense, but the verb *menace* will not take *on* nor does it need *against.* Yet this seems to be the case only when the preceding verb demands it. Even in English we can use *on* in this sense, as, He is down *on* him. The AV rendering, *according to* the tenor of these words (Gen. 43:7) gives almost the opposite of *against.* It seems likely that, in Daniel 11:28 *on* is used as in English, so can be rendered concordantly. If so, this is a notable crisis.

The holy covenant can refer to one only—that made by God with the holy people (12:7), whose holy city (9:24), was on His holy mountain (9:16). Holiness is the result of relationship with God. A holy covenant must be a divine one. God has made such a covenant with only one people, and He will fulfill it in due time. Messiah will restore to them the land and the kingdom. It seems that this is what the northern king "does." The Hebrew is very brief: *and his heart on covenant holy and he does* (or *makes*). Since he is the false messiah we must expect him, at first, to do what is expected of the true Messiah. It seems that he recognizes their political and religious autonomy at this time. One could hardly expect a Jewish conqueror to do otherwise, if he wished to be the saviour of his people.

The AV tells us that he shall do *exploits* (11:28). The Revisers changed this to *his pleasure.* We cannot simply say that *he will do* in English, as in Hebrew and Greek. In verse seventeen they rendered the same phrase *uoshe* "*thus* shall he do." The Revisers have, "and he shall perform them." The sense seems to be that he will perform or *execute* what has been mentioned. He *makes it effective.* And this is just what we should expect. Before he can break a covenant with the Jews he must make one. By making the holy covenant effective he will gain the allegiance of a majority of the holy people. Is not this the time for the "covenant with many" which he makes for the last seven, according to Daniel 9:27?

We cannot expect the holy people to receive a messiah who comes as a desolator. The very first consideration would be that he actually fulfill God's holy covenant by keeping them independent and free to perform their sacred rites. That is what the Jews wanted our Lord to do (John 6:15). Because He did not do this they spurned Him. The fact that, three and a half years later, the false messiah is able to stop the sacrifices and the present offerings implies that he had pledged to secure the free worship of God when he made his covenant with them before.

"Antichrist" has become such a popular term to cover all phases of the character and career of the man who is otherwise known as the horn, the coming governor, the man of lawlessness, the son of destruction, the king of the north, etc., that there is a strong temptation to use it too frequently in an exposition such as this, so as to help our readers identify the one we have in mind. But we should discriminate in using his titles, just as we should in using the names and titles of God and of Christ. The man of lawlessness is not antichrist, even though he is the same person. Christ is not lawless, and one who takes His place (which is the force of *anti*) must resemble Him. In some of his acts and parts of his career, the coming man will pose as the messiah, and the Jews will accept him as such. But there are other times when he takes the opposite role, and then we should not call him the antichrist. The confusion has come partly because *anti* means *against* in modern English; in Greek, however, it means *instead.*

Whoever usurps the place of Christ is an antichrist. There are many who attempt to bring blessing to the Jews and to the earth without the help of Christ, and before He comes. All these are antichrists. It is a very wide term. Many years ago it was suggested that the second animal in Revelation, like a lambkin, would fit better than the first for the antichrist. This seemed probable, for the figure of a lambkin suited that of Christ far more closely than the ferocious composite monster called the first wild beast. I still do not think we should speak of the wild beast, *as such,* as the antichrist. It seems better to make the second beast one of the false prophets (Matt. 24:11; Mark 13:22) which will arise at the same time (Rev. 16:13; 19:20; 20:10). Both of these, along with many others, are antichrists. But *the* antichrist seems best reserved for the first wild beast in that part of his career in which he poses as the messiah, especially in relation to Israel.

It will be impossible for the king of the north to present himself to Israel as their messiah without denying that Jesus is the Christ. Many have been accused of being antichrist who have not done this. The Roman Catholic hierarchy, whatever may be charged against it, never says that Jesus is not the Christ, hence it cannot be *the* antichrist. Should the king of the north make a covenant with Israel on the basis of his own messiahship, that will automatically make him the great liar of the end time, for he must disown both the Son and the Father (1 John 2:18-23), seeing that he will come in his own name. Our Lord said to the Jews, "*I* have come in the name of My Father, and you are not getting Me. If another should be coming in his own name, him you will get" (John 5:43). These are the texts to be applied by the saints in Israel when the great conqueror of the end time presents himself to them.

During this era there will be many tremendous events upon the earth which are not even mentioned in this part of Daniel. Some of these are worldwide, and affect all the nations of the earth. They are recorded for us principally in the Unveiling of Jesus Christ, commonly called the book of Revelation. Here however the view is very narrow. We see all from the standpoint of a Jew in Jerusalem. Only the nations next to Palestine are within the scope of this account, for they alone invade the holy land and affect its internal policies. They shall indeed be hearing *of* battles in other parts of the world, but they will also be hearing the battles themselves, in Palestine, between the northern and southern kingdoms. The AV is misleading and tautological when it translates "hearing of wars and rumors of wars" (Matt. 24:6). To give a worldwide view of events at this point is not in line with Daniel's purpose. He gives a close-up of the era of the end for the benefit of Daniel's people who will be living in the land at that time. They need signs that they can see, in view of the greatest affliction that will ever overtake them in that day.

THE TIME APPOINTED
THE MIDDLE OF THE HEPTAD

God's appointed time arrives, so the king of the north comes again into the southland, expecting to win another victory as before. But his plans are inadequate. The king of the south seems to have been busy and has a new ally, the vessels of a maritime power called Chittim come to help him. No details are given as to just what happens, nor is this in point. In order to understand the matter we must try to put ourselves in his place who is now playing the part of the false messiah. As Theodotion puts it, he is *humiliated.* As he has known no reverse, anything of this nature would discredit his pretensions. No enemy, however, will ever be able to withstand the *true* Messiah!

"Chittim," or, better, *Kiththiim,* is usually supposed to be the island of Cyprus, in the eastern end of the Mediterranean, because it contained a city with a similar name. "Cyprus" means *copper,* and was so named because of its ancient copper mines. Twice we read of the *isles* of Kiththiim, which suggests that there are more than one. But the word *isles* is a mistranslation, and should be *coasts,* consequently it may not be an island at all, but a country on the shores of the Mediterranean. Moreover, Cyprus has not a single good natural harbor, and was never noted as a maritime people in the past, so is not likely to have a war fleet in the future. In contrast to this the northern shore line of the Mediterranean is much broken and affords many a haven suitable for ships. It is more likely that *Kiththiim* is to be found there. The name is first used for a son of Javan (Gen. 10:4; Num. 24:24), who was a son of Japheth, and is supposed to be the progenitor of the Greeks, part of which retained the name in *Ion*ia, for "Javan" is *Yahvahn* or *Iun* in Hebrew. Kiththiim is probably somewhere on the Greek coast.

The AV says that he shall be *grieved* (Dan. 11:30). This same word (*kahah* or *kae*) they render *vile* (Job 30:8), *broken* (Psa. 109:16), and *sad* (Ezek. 13:22). As *grieve* is used for about ten other stems, and fits one of them (*'ahtzav* or *otzb*) better, it is not in place here. The word *sore* seems far more suited to the situation. It seems that he does not reckon on meeting a naval force, hence his plans fail, and he suffers a setback such as would seriously endanger his ambitions.

It is at this crisis that Satan is cast out of heaven, and the wild beast ascends out of the sea, and authority is given it to do what it wills forty-two months. It seems that, at this time the man of destiny receives his death blow and lives, and attracts the attention of the whole world. Satan seems to recognize his claims to the messiahship, but, as in the case of our Lord, refuses to give him authority over all the world unless he worships him, and, at the same time, stops the worship of God at Jerusalem. Two things must be destroyed: the *worship* of God by the faithful Jews in *Jerusalem,* and the *rule* which the apostate Jews in *Babylon* exercise by means of their wealth. Hence the sacrifices are stopped, the saints persecuted, the great affliction commences, and great Babylon is utterly destroyed.

There has been much complaint over the fact that treaties very often turn out to be scraps of paper. The fact is that we are living in a swiftly changing world, so that even those agreements which have been made in good faith may be changed by outward circumstances so as to become dead letters. No man or nation is in a position to promise much for the future, for they do not know what it may have in store. So with the antichrist. At first he is for the holy covenant and uses his power to guarantee it to his people. But when, in his defeat, he is offered universal dominion and the headship of all religions, he can no longer uphold his own edict, but must suppress the worship of Jehovah, and turn against the holy covenant which he once sought to fulfill.

So he returns and menaces the holy covenant, and makes his opposition effective (Dan. 11:30). Here we have the same phrase as when his heart was on the covenant. He is not a man of mere *words,* but *deeds.* He also has an understanding with those who forsake the holy covenant. Among the Jews there are many who are not "orthodox," and who have no sympathy with a return to the law and the ritual. I found these even among the Jews in Palestine itself. His previous covenant was not made with *all,* but *many.* No doubt there will be a large minority who are not in sympathy with the revival of ancient practices. They forsake the holy covenant, and now that he is against it, they get together, and he has an understanding with them. Besides, he has a military force, and now that he is Satan's man, he can enforce his will against the wishes of the saints.

Realizing that there may be trouble when he stops the ritual, the false messiah stations his forces round about the city in order to suppress any uprising of faithful worshipers. But this is most unlikely. The believers will recall the words of our Lord, that, when they perceive Jerusalem surrounded by encampments, they may know that her desolation has drawn near. Then those in Judea, who can see this, will flee into the mountains (Luke 21:20, 21). Possibly they go to higher ground to avoid the flood which will seek to drown them (Rev. 12:15). Those who are in the city will come out, and those who are in the country will not enter. There has already been a rehearsal, in the days of Titus, but the fulfillment is in the era of the end.

This leads to the climax of the opposition to God on the earth. God's holy temple is violated. The continual ritual is taken away and the abomination of desolation is placed in the temple (2 Thess. 2:4). The adoration of God gives place to the worship of a man and Satan. This is the sign given by our Lord to the saints in Judea: "Whenever, then, you may be perceiving the abomination of desolation, that is declared through Daniel the prophet, standing in the holy place (let him who is reading apprehend!); then let those in Judea flee into the mountains...for then shall be great affliction, such as has not occurred from the beginning of the world till now; neither under any circumstances may be occurring. And, except those days were discounted, no flesh at all would be saved. Yet, because of the chosen, those days shall be discounted" (Matt. 24:15-22).

The holy place or a wing of the sanctuary (Dan. 9:27) seems to be reserved for the image of the wild beast (Rev. 13:14, 15). The lawless one seems to sit in the temple itself. Then it is that they are warned not to heed the cry, "Lo, here is Christ!" Then shall be roused "false christs and false prophets, and they shall be giving great signs and miracles, so as to deceive, if possible, even the chosen" (Matt. 24:23, 24; Rev. 13). Alas! the nation that rejected the true Messiah, Who came in His Father's name, is doomed to accept the false one, who comes in his own name (John 5:34). What credentials would appeal to them with greater force than his power to restore the kingdom to them? Not only that, but his rule takes in all the earth. It not this what is written of the Anointed?

THE ABOMINATION OF DESOLATION

Four distinct Hebrew stems are rendered *abomination* in our popular versions, two of them quite often. It is worthwhile to distinguish between them, for one (*tah'av* or *thob*) seems to be used in a general sense of what is *abhorrent*, as: mine own clothes shall *abhor* me (Job 15:16), while the other (*shikkootz* or *shqutz*) seems to be still stronger, and has a special usage as a general name for *idols*. Thus we read of "Chemosh the *abomination* of the Moabites" (2 Kings 23:13). Here we must not take it that the Moabites abominate Chemosh, but that the idol of the Moabites is abominable in God's sight. This is the word used in Daniel 11:31. The abomination evidently refers to the image of the wild beast, worshiped by the world, but abominated by God and His saints.

The word *desolation* is used frequently for the result of wars and scourges which depopulate the land. But it also has a fine figurative usage for the feelings, which is hid from us in our versions as a rule. Thus the very form used in the phrase we are studying is used in Ezra 9:3, 4, when he sat down *astonied*. The AV has a margin on this word (Dan. 11:31) "or, *astonisheth.*" That is, they suggest that it may be rendered "the abomination that *astonishes.*" Today this seems to us too weak. Perhaps we could say "the abomination that *appalls*" and be nearer the mark. But the word *desolate* is also used to express a condition of loneliness and deep melancholy. So there is no need to change it here. In this particular case it seems to imply that those who realize it will be desolated. Nevertheless, it will be accompanied by desolations, until the end (Dan. 9:27).

THE GREAT AFFLICTION

32 **And** those who **condemn** the **covenant will he pollute**
‘with $^{=}$slickness. $^{+}$Yet the **people knowing their Alueim**
33 **will be** steadfast **and ^{do}act** accordingly. $^{+}$The **intelligent**
of the **people will cause**$^{>}$ **many** to **understand, $^{+}$yet they**
are stumbled ‘by the **sword and** ‘the **blaze, ‘by captivity**
34 **and ‘plunder** for **days. $^{+}$Even in their stumbling are they**
helped with a **little help, $^{+}$yet obligated ^{on}to them** are
many ‘by slick dealings.
35 “Some **^{f}of the intelligent shall stumble, to refine ‘and**
to purify and to whiten them till the **era of** the **end; for it**
is yet **further to** the **appointed** time.

11:32-35

We will now consider the effect of this appalling crisis in Israel on the two classes: those who condemn the covenant, and those who know their God. The former are polluted, the latter are made white. The souls of one are filled with portions, the others suffer as at no other time because of their faithfulness to the God of Israel. True to his usual tactics, the false messiah deals out his patronage to those who are opposed to God's covenant. They want no troublesome religion. They feel that the Jews are the chosen people who are destined to rule the world; this idea has brought upon them all the misery and persecution which has dogged their steps, and they want none of it. They are satisfied with the place where they are, and where they can make money. That is their Jerusalem.

In that era, believing Jews who know God, having seen this prophecy fulfilled before their very eyes, will be firmly established. When they witness the warfare between the kings of the north and the south, and the marvels foretold in the prophets and by our Lord Himself, they will know that persecution is their lot. Even when they hear battles raging and turbulences occurring, they will not be dismayed, knowing that these things must come first (Luke 21:9). At the beginning of these occurrences they will unbend and lift up their heads, because their deliverance is drawing near (Luke 21:28). Remembering the warnings of our Lord, they will do their part to obey His instructions. As in the past, they will flee from the city and take refuge in the mountains.

There will be intelligent saints in those days to help the others to understand, yet even they falter when persecuted by force and flame, and are captured and plundered. Yet they will be helped somewhat (Dan. 11:33, 34). When the serpent casts water as a river after the woman, the earth helps by opening its mouth (Rev. 12:16). The God of Israel is with them, and His Word will be their stay, for much of it was written for this very time. Then many of the psalms will find their fullest application, for the afflicted saints will cry to God as never before.

The AV tells us that many will *cleave* to the intelligent saints with flatteries. The Revisers change *cleave* to *join,* which makes little difference. This verb (*lahvah* or *lue*) is usually translated *borrow* or *lend* by the AV, as in Proverbs 22:7, the *borrower* is servant to the *lender*. The stem (*lu*) denotes OBLIGATE. The renderings *cleave* and *join* are not justified, especially as *ghahvar* or *chbr* is JOIN. The intelligent saints not only teach the rest but bring them under obligations to them by their help. The false messiah is not the only one who attains his ends by slick and slippery dealings, nor are these always reprehensible. The intelligent may be just as sly and subtle for good ends as the wicked for bad. In the great affliction, intelligence will be of great value, not only for those who possess an insight into God's revelation, but it will be used by them to aid their fellow saints to deal wisely in countering the wiles of the Adversary.

But God does not send this fearful infliction on His people merely to save them from it. It is a refining process to purify and whiten them. They are to *endure* to the consummation, and so be saved (Matt. 24:13). So even some of the intelligent shall *stumble* or falter (*not fall* as in the AV). The experience will humble them and prepare them for their place in the coming Kingdom. Refining must be done by fire, purifying by affliction.

Jacob's affliction will continue throughout the era of the end, from the time that the abomination of desolation is set up until the advent of Christ, three and a half years later. During this period the saints are put on trial and are called upon to endure until the "appointed time," that precise moment which God has foreseen when the trial shall be ended, the enemies destroyed, and God's Kingdom comes.

Isaiah pictures the final affliction under the figure of birth pangs, but the passage seems to have become a riddle to the commentators. He says (Isa. 66:7, 8):

> **Ere she is travailing she bears.**
> **Ere a cramp is coming to her, she causes**
> **the escape of a male.**
> **Who has heard a thing as this?**
> **Who has seen things as these?**
> **Will the land travail in one day?**
> **Should a nation be born at one time?**
> **For she travails.**
> **Moreover, Zion is bearing her sons.**

There are two seemingly contradictory statements here. In one case there is a single birth without pangs, before they begin. This is held up as incredible in a world of sin. Then there is the exact opposite—sons born of sore travail. The usual explanation ignores or explains away the male who is born without travail, or confuses him with the sons whose birth is accompanied with affliction. Once we compare this prophecy with the circumstances as set forth in Daniel we will see that Isaiah contains a message of great importance to the Jew of the end time.

The national regeneration of Israel cannot occur without birth pangs. It must be preceded by the great affliction. Any restoration before this time is an imitation and spurious. It is the *false* messiah who will be born without pain. It is the *false* nation which is being born at one time. The antichrist will offer them the kingdom without any preliminary suffering or inconvenience. *Ere* the beginning of the seventieth week will this birth of the new nation take place. Then the nation will be born immediately. But the prophet warns his readers that this is not worthy of credit. It is not to be accepted. This is true only of the false nation. They must not recognize it. The truth is that the nation must first suffer as never before ere the new nation can be born. This suffering does not take place in the first half of the seventieth seven, but in the second. Then it is that the true birth pangs grip the faithful in Israel—during the great affliction.

It is usual to make the "great tribulation" seven years, but it is quite certain that it does not commence until the middle of the last heptad, so runs only half that period, or three and a half years. It is characteristic of God to cut the judgment period very short. To be sure, it will not be an administration of grace, so we might reason that God may lengthen the day of vengeance as long as He wishes. Yet even if it is a day of indignation against the world, that does not affect God's basic character. If salvation has its *year,* vengeance is restricted to a *day,* or it would conflict with the immanent love of the Deity. And even in the time of affliction, God remembers mercy, and makes the former as short as it is severe. So we do not insist that the affliction will not last seven years as a matter of mere accuracy, but as a matter which affects the deepest glory of God, for it shows that He is not hate, but love.

This is why all the events described in the last book of the Bible "must occur swiftly" (Rev. 1:1; 22:6).

THE NEW BIRTH

This passage throws considerable light upon the subject of the new birth. Nicodemus was doubtless well acquainted with it, so that it is in the background of our Lord's words to him. Among the earliest light that I gained from the Greek text was the fact that our Lord did not say to Nicodemus, *you* personally must be born again, but rather *ye,* plural, referring to the nation of Israel. Nicodemus should have known that, as he was a teacher in Israel. But even he took literally what should have been so clearly figurative. It was the deep exercise of soul which the nation will experience during the great affliction to which our Lord referred. They were always ready to accept the antichrist, but are not ready for their Christ until they have gone through the pangs of the great affliction.

36 $^{+}$Yet doing is the king as is acceptable to himself: $^{+}$ he will
exalt and magnify himself over every al, $^{+}$ ^{on}against the Al
of alim will he speak marvelous things and prosper till the
37 menace is concluded; for that which is decided shall be
done. $^{+}$ ^{on}Concerning the Alueim of his forefathers he shall
not understand, $^{+}$nor ^{on}concerning the coveting of wives,
$^{+}$nor ^{on}concerning any alue shall he understand; for he
38 shall magnify himself over all. $^{+}$Yet $^{>}$ the alue of the strong
^{on}in his post shall he glorify: $^{+}$ an alue whom his forefathers did not know, he will glorify ‘with gold, $^{+}$ ‘ silver,
39 $^{+}$ ‘ precious stones and ‘ coveted treasures. $^{+}$ He deals for
fortresses of the strong with a foreign alue whom he
shall recognize with increasing glory, he shall cause them
to rule ‘over many, and the ground shall he apportion
‘for a price.

11:36-39

The supreme example of self-exaltation among mortals is the king of the north after he is empowered by Satan to take the scepter of world empire and, at the same time, to become the head of all human religions. There have been many attempts made to unite all religions into one great body, but this will never be accomplished until Satan's man sets himself up as the only object of worship for mankind. Nebuchadnezzar did not go so far. He set up an image, but not himself (Dan. 3:1). It is said that Darius and Alexander demanded divine honors. The statement in Daniel 11:36 clearly identifies this king with the man of lawlessness and the antichrist (2 Thess. 2:3; 1 John 2:23).

The large horn was characterized by a mouth declaring monstrous things (Dan. 7:8, 20). What these monstrous things are is evident from the fact that they are directed against the Deity of deities. Having done away with His worship, he now takes His place, and demands the homage of all mankind. Monstrous things have already been spoken against the Deity by atheists. But these usually deny the existence of God, while he seeks to set himself in His place.

DEITY AND GOD

In the Hebrew there are titles for the Deity which are not distinguished in our versions although we have good equivalents for them. The Revisers have tried to keep *Lord* and *Jehovah* apart, but when the believers do not even grasp the difference, their work is not appreciated. But those of us who revel in God's revelation, and who wish to learn *exactly* what He has said, will never overlook a change in title. The stem for "God" is *al* DISPOSE. He is the great *Disposer* of all. From this stem we get two titles, *Al Deity,* and *Alueim God.* The latter is plural in form (*—im*) but singular in grammar, as it takes a singular verb. Our popular versions almost always render both of these *God* without distinction. But there must be a difference, and it is wise to recognize and record it so that it may be possible for us to understand it. In Daniel 11:36 it is especially important as it seems to recognize other (lesser) arbiters beside the Deity.

The title *Al*, Deity, is probably connected with the *ehleem* or *ailim* (plural form) which our version translates *mighty*, the *mighty men* of Moab (Ex. 15:15), the *mighty* of the land (Ezek. 17:13), etc. As the stem is DISPOSers, we have rendered these *arbiters*, which agrees well with the context. As God subjects or *disposes* of all according to the delight of His will, so there are creatures of His who take a similar position with regard to those beneath them. The man of lawlessness is probably the most arbitrary of them all. He intends to do just as he pleases. In this he clashes with the One Who is the Subjector of all lesser arbiters, including himself. This title is used in connections where our English *Deity* seems most appropriate. In Daniel 11:36 we use the transliteration *Al of alim.*

How long does the great blasphemer prosper? He probably has set no time limit to his universal kingdom, for he deems himself able to cope with all earthly opposition. Satan, however, is well aware that the season he has is brief (Rev. 12:12). He prospers until God's intention is carried out, but not one second longer. All has been decided long before, just as every other scene in the grim tragedy of mankind. Prosperity is not in human hands. Nebuchadnezzar had too much of it for his own good, so it was taken from him until he learned that the Supreme is in authority in the kingdom of mortals (Dan. 4:25). But God's decision is otherwise with the last monarch of mankind. He will not be disciplined and restored to his kingdom like Nebuchadnezzar. Yet he will prosper until the menace is concluded.

The usual rendering is "till the *indignation* be accomplished" (Dan. 11:36). We consider this term unfortunate here. According to the later Scriptures God's *indignation* against the *nations* is also revealed at this very time (Rev. 6:17; 11:18), but it is the *affliction* of *Israel by* the nations of which Daniel is speaking (Rev.

7:14). The Original is careful to avoid all confusion. Five different Hebrew words are connected with *indignation,* in the AV. The one here used (*zah'am* or *zom*) is also translated *defy,* as in Numbers 23:7, *defy* Israel. The stem denotes MENACE. So long as this king prospers he is a *menace* to the saints in Israel.

We are told that "Neither shall he *regard* the God of his fathers" (Dan. 11:37 AV). This is the common word for *understand* (*been* or *bin*). In Job 36:29 they render the same form (*ibin*) *can understand.* There is a form, with [*e*]*th* prefixed, which we render *consider.* But there are no such letters here. We seem to have no grounds for anything but *understand* or, possibly, *cause to understand,* here. The latter does not seem to fit. Moreover, the statement that he does not *regard* the God of his fathers is more or less meaningless unless the reference is to the One Whom he blasphemes. Yet it is hardly true that he *disregards* Him.

It is not a question of *regarding* but of *understanding.* The change may have been made to suit the popular interpretation of a pagan king who did not regard his *gods,* as the Septuagint texts and the Revisers have it. But there is no difference whatever between this form of *God* (*aluei*) and hundreds of other occurrences, which are singular, though plural in form. As it stands, it is a weighty utterance, for, if he knew Jehovah (*Ieue*) the God of his fathers, he never would venture upon his career of opposition to Him. He would know by this time that he was carrying out the divine predictions, and is doomed to destruction. He goes it blindly, without understanding any God, or he would not magnify himself above them. It seems to us that throughout Daniel, the false messiah is tacitly understood to be a member of the holy nation, for such an expression as this, read by a Jew, as it is intended to be, is perfectly clear. Otherwise it becomes vague and vacuous.

Ignorance of God and a refusal to recognize His deity is the basic mistake of mankind. This sin is found everywhere, even among the saints, to an alarming degree. Man, and his will, is often more sacred to a believer than the godhood of God. And in the world He receives only a superficial recognition. Therefore it is that God has given mankind over to a disqualified mind, to do that which is not befitting (Rom. 1:28). Those who do not understand God are sure to stray, until they learn by experience what it involves. The man of lawlessness is the supreme example and the ripened fruit of human ignorance of God, even though he seems to be a member of the nation God has specially chosen to make Him known to the peoples of the earth. Christ is the antithesis of all this, for He is the embodiment of the divine wisdom and will spread the knowledge of *God* from sea to sea during His glorious reign on earth.

Neither does the king understand concerning the coveting of wives. It is a notable fact that, at this time, there will be a company of a hundred and forty-four thousand celibates in Israel (Rev. 14:1-4). It seems that this king also remains unmarried. Those who ruled a worldwide empire before him were quite the opposite. Eastern monarchs of comparatively small kingdoms have had whole harems. If he has none at all, he is in a class by himself, more suitable to the dignity of his self-imposed deity. Alexander practically killed himself by his excesses with wine and women.

The apostle Paul insists that the nations do not worship mere idols or images, but demons (1 Cor. 10:20). And we are also assured that, in the era of the end, the *dragon* will be the object of earth's worship, because it gives its authority to the wild beast. Consequently they worship the wild beast, the visible representative of these spirit forces (Rev. 13:4). When we read, therefore, that the king shall glorify the god of the strong in his post, a god whom his fathers knew not, we can only conclude that he is fulfilling his part of his contract with Satan, who gives him his throne and authority on the single condition that he worship *him.* This he seems to do, for he glorifies him with gold and silver and precious stones and coveted treasures.

Satan often displaces God, and, on this account, is called a god. Hence he is, in a secondary sense, the *disposer* of this eon, because authority over the nations has been given to him. He sought to *dispose* of it to Christ in His day; he will *dispose* of it to the antichrist. Therefore Satan will also be the god who is the object of antichrist's worship and glorification.

This "god," who is worshiped by the antichrist, has been the subject of much speculation, as will be seen by the margin of the AV (*Mauzzim,* or *munitions*), and by Theodotion's Greek text which makes this word a proper name, *Maōzeim.* But this word simply means *strengths,* and is used of God in the same sense as it is here used of Satan, His adversary. "The Lord is the *strength* of my life" (Psa. 27:1). Is it not true that Satan is the *strength* of the antichrist? So, also, God is the saving *strength* of His anointed (Psa. 28:8).

The plural form of the word *strength* (*mah'ohzeem* or *mouzim*) cannot be translated *strengths* in English. We could say *forces* if it were *force.* But we can make it plural in sense by prefixing the article *the—the strong.* The dragon of John's Revelation will give us the key to this expression. It has seven heads and ten horns to correspond with the wild beast (Rev. 13:1; 17:3). The seven heads and the ten horns will be *the strong* of that day. They receive their strength from the dragon and, as a result, give Satan the glory and worship which he claims.

To a gentile the phrase "he shall cause *them* to rule over many" (Dan. 11:39) lacks clarity. Who is meant by *them?* There is no plural antecedent. But to a member of the holy nation, with a yearning for the place of rule, the *them* will respond to a chord within. In

John's Revelation he was shown great Babylon, which has a kingdom over the kings of the earth (Rev. 17). Here we have apostate Israel ruling over many, supported by the scarlet wild beast. Is not this exactly what is before us in this prediction? Not the *saints* will rule over many, as in Christ's Kingdom, but the *apostates* who throw in their lot with antichrist.

The phrase "divide the land for gain" (Dan. 11:39) is not very suggestive. But, when concordantly rendered, *apportion* the ground for a *price*, there is a striking contrast with apportionment of the ground in Israel by lot each year *without* a price (Num. 26:52-56). Jehovah's is the earth and its fullness. He does not sell the ground to others. He apportions it as He pleases. But, in the era of the end, a foreign god deals differently. The land will be apportioned for money, even as, indeed, it is today. Before 1948, the Jews had paid vast sums to obtain even a small fraction of the arable area of Palestine. It may be that they will get it all before the title lapses and it once more reverts to its rightful Owner. A very poor piece of business! All effort without faith is fruitless in the long run.

THE LAST CAMPAIGN

40 "$^{+}$**Then, in the era of the end, gore** ^{wi} **him will the king**
of the southland. $^{+}$As a **horrifying** hurricane will come
on him the king of the north, ^{i}**with chariot and** ^{i} cavalry
and ^{i} **many ships.** $^{+}$**Thus he comes into the lands and**
41 **overwhelms and passes.** $^{+}$**When he comes into the stately**
land, $^{+}$ **many will stumble.** $^{+}$**Yet these are escaping from**
his hand: Edom and Moab and the adjacent land **of the**
42 **sons of Ammon.** $^{+}$ **He will send his hand into the lands,**
and the land of Egypt will not ^{b}**continue to have**
43 **deliverance.** $^{+}$ **He rules by reserves of** $^{\cdot}$**gold and** $^{\cdot}$**silver**
and ^{i}**by all he** $^{=}$**covets from Egypt,** $^{+}$ **the Libyans and the**
Ethiopians—reserves which are **in his** $^{\prime}$**fastnesses.**^{o}

44 **“+Yet reports shall fluster him, from the sunrise and**
from the north, and forth he fares ‘with great fury to
45 **exterminate and to doom many. +He will plant the**
tents of his regalia between the seas ˃in the stately holy
mountain. +When he comes unto his end, + there is no
help for him.

11:40-45

The final contest between the king of the south and the north gives us a clear picture of the changed circumstances. The king of the north had been defeated in his previous encounter (11:29, 30). Perhaps it is this that emboldens the king of the south to dispute his sovereignty. He evidently does not yet realize that his opponent is now in league with the powers of darkness. So he *rushes forth* and hurls himself at him as Medo-Persia, the ram, *gored* the nations in its day (Dan. 8:4), with great fury. But times have changed. The king of the north, like a hurricane, sweeps away all opposition. The figure of a hurricane recalls that of the four winds, or spirits. It is more than likely that he is aided by the spirit powers with which he is leagued.

The swiftness and suddenness of modern warfare will be exemplified in the last encounter in this eon. It will be a *blitzkrieg*. The picture of a *hurricane* is even better. A storm like this devastates everything in its course in a few hours. Nothing is said of foot soldiers. He sweeps right over the lands of his adversary and beyond them. It will be a marvelous exhibition of his might, so that many will stumble when he comes into the “stately land,” for he seems to have power beyond that of ordinary mortals, which may help to convince some of the unstable that he is, indeed, the messiah.

“THE CHIEF” OF THE CHILDREN OF AMMON

It seems strange to read that, along with Moab and Edom, the *chief* of the sons of Ammon shall escape (Dan. 11:41). It would be more in keeping for a part of the *country* to escape. The Hebrew term used here is the first word in the Scriptures, (*rehsheeth* or *rashith*) *beginning*. The stem *rash* is HEAD, and, in this form, denotes *beginning*, or *first*. (The word for the *chief* of a tribe is *sar* or *shr*). *Beginning* is used for the *first* part, as the *first* of the firstfruits of thy land (Ex. 23:19). It seems more likely that the *beginning* or first part of the land of Ammon, which borders on Moab, is intended. Accordingly those *fugitives* who have fled to this mountain fastness will be saved rather than a chief or chiefs of this people, who have no claim on Jehovah.

The intelligent in Israel will heed the words of our Lord, when they see Jerusalem surrounded with armies and the abomination of desolation where it should not be. But where shall they go? If they have studied Daniel's prophecy they will know that the false messiah will sweep over all these lands excepting Moab, Edom and a part of Ammon. They will warn their fellow saints, and flee to the wilderness which God has prepared for this very emergency. May not our Lord celebrate their deliverance by leading the fugitives back from Edom, as we have it in Isaiah 63:1-6?

Who is this, coming from Edom [red],
Fermenting in garments from Bozrah [vintage],
"This One, in His clothes of honor,
Marching in the vastness of His vigor?"
"I, speaking in righteousness,
Contending to save!"
"Wherefore is there red upon Thy clothing,
And Thy garments as the treader in a wine trough?"
"The winepress I tread alone,
And of the peoples there is no man with Me,
And I am treading them in My anger,
And I am trampling them in My fury,
And their gore is spattering on My garments,
And all My clothing I sully.
For the day of vengeance came for them,
And the year of My redeemed has come,
And I am looking and there is no helper,
And I am observing and there is no supporter,

And saving for Me is My arm,
And My fury, *it* supports Me!
And I am trampling peoples in My anger,
And I am making them drunk in My fury,
And I am bringing down to the earth their gore."

The people of Edom, Moab, and Ammon seem to have vanished, yet Israel remains. Their land is scarcely inhabited. The wildness of the Arabs will probably keep these lands from regaining their former state. Once, when I wished to go down the whole length of the Jordan, it was difficult to get guides to take us along the eastern side. Though so near to Palestine, the Bedouins were said to be dangerous because they wished to hold these lands for occasional use when the upper pastures fail. The country was filled with ruined cities and could easily be made a habitable asylum for fugitive Israelites. Even the hostile Arabs might be hospitable in such a case. God is evidently reserving these lands to be the future hiding place of His people.

It has been suggested that God has provided a refuge for His saints in the mountainous district east and southeast of the Dead Sea, Edom, Moab and Ammon. This strange, inaccessible land, though once covered with cities, has been almost unknown since the early centuries of this era. Our Lord, speaking of the days of trouble lying before the saints, told them to flee into the mountains (Matt. 24:16). Only the heights to the east and south could come into question, for this alone is wilderness. This agrees with the persecution of Israel by the dragon, at this very time. The woman flees into the wilderness, there where she has a place made ready by God, that they may be nurturing her a thousand two hundred and sixty days (Rev. 12:6).

In view of modern methods of finance, the statement that he rules by *reserves* of *gold* and *silver* may be most significant (Dan. 11:43). This seems to make him the great creditor, with the balance of trade in his favor. Or it may denote that, at this time he enriches himself with the spoil of great Babylon, and so adds the financial to his political and religious dictatorship. The usual rendering, that he rules *over* the reserves of gold and silver would come to much the same result. The Hebrew here is IN (*b*), not ON or over (*ol*), so it is better to say *by*.

We are told that the Libyans and Ethiopians shall be *at his steps* (AV). This seems to break away entirely from the context and gives no very definite sense. In such cases we are justified in investigating the evidence for the text. The Hebrew copies seem to agree in giving the word *steps*, but Theodotion reads *ochurōmasin, fastnesses.* In Hebrew, steps (*mtzod*) and *fastnesses* (*mtzud*) are very nearly the same. One has *o*, the other *u*, so that they could easily be mistaken for one another. As the Greek translation was made from a Hebrew text about a thousand years older than any we have today, and the difference is preserved by a long word rather than a single letter, we are convinced that the true Hebrew text is *fastnesses,* not *steps.* Such readings we may place between a small ʼ and a ° which shows that it is taken from the LXX (70) rather than the Masoretic Hebrew text.

This not only seems to make sense, but agrees with the context. Reserves of gold and silver are usually placed in fastnesses. The largest hoard of gold ever held has been buried in vaults and guarded by soldiers. It would seem that, in his last conquest of the southern king, the king of the north takes all that he covets for himself from Egypt and Libya and Ethiopia and puts it in a safe place. The gold in the Tutankhamun collection was the most magnificent I have ever seen. All such treasure is used to control the financial affairs of the earth. All forms of power must be in his hands. Even today money and wealth play an important part, so that we have economic as well as other forms of warfare.

Uneasy rests the head that wears a crown. In the troublous, turbulent and terrible times which conclude man's day, amidst the trumpets and the bowls of apocalyptic judgment, when the man of lawlessness gathers all earthly power into his own hands, he will have much to fluster him. Near the very end of his rule he will get reports from the north and east which will fill him with fury. Since the dragon has given him his authority, he feels himself invincible, so he sets out to crush all opposition. The foe seems entrenched in Palestine. Therefore he gathers the kings of the earth and their armies together at Armageddon, to wipe out the last remnant of divine worship still remaining in the earth (Rev. 16:16; 19:19-21).

Most of us have accepted an exaggerated conception of these world kingdoms. We should remember that the greatest of all, over which the Son of Mankind will rule with an iron rod for a thousand years, will end in a vast insurrection. So it is not so surprising that the empire of the end time will meet with some opposition. There has hardly been time to consolidate the realm. In fact, it ends before it has been fully established. It is most likely that this last spark of dissension arises from the Jews in the land, for there it is that he goes, and there it is that the true Messiah puts an end to his dominion.

Between the "great sea," the Mediterranean, and the Dead Sea lies the "stately, holy mountain." It has been hallowed by the presence of the Shekinah, and by the sacrifice of Him of Whom all the prophets have spoken. On the heights between the seas, is the holy city, which ought to be at the head of all earthly rule. Here comes the last great conqueror: with the world at his feet, and the saints beneath his heel, he is at the zenith of his power. No one can stand before him, he is invincible, he is where a christ ought to be—even if he is a false christ—at the center that God has given for the government of the earth. No man has ever swayed over so great a realm as he, nor has anyone ever had such absolute power. Behold him, at the pinnacle of earthly pride!

His resources seem unlimited. What were the universal empires of the past compared with his? All of the wealth and power of Nebuchadnezzar combined with that of Cyrus and Alexander would not begin to equal his; he has back of him not only the armies of the nations, but the backing of the unseen world of spirits. No ruler has ever approached his unconquerable might or was so safely and securely settled on his throne. They all fade into insignificance in comparison with him, even though they may have made the whole earth tremble in their days. Satan and his minions have triumphed! Man has attained his goal! God is banished from the earth! No one can cope with the monarch of mankind!

Yet when he comes unto his end, there is no help for him! What an anticlimax! After what has been said, we expect to read that he could *not* be conquered, for *all shall* help him. What has become of the vast army with which he is surrounded? Where are all those who gave him their fealty and worship? All disappear, as if blasted by a lightning stroke. And, indeed, so it is that the Son of Mankind will come. If the last campaign of the king of the north is like a hurricane, then the coming of Christ is as the lightning, and its reflection will instantly be seen all over the land. I, myself, have seen the literal lightning flash in the far heights beyond the Dead Sea, and reflected in the clouds over the Mediterranean. In an instant the rule of man will end and the Kingdom of Christ will succeed it.

Another army, of which the northern king knows nothing, has also mobilized. Heaven opens and a White Horse Rider appears, followed by the celestial hosts, and smites the armies of antichrist with the greatest slaughter of all times. The wild beast is arrested, and, still living, is cast into the lake of fire. His army becomes the food of vultures (Rev. 19). Thus inglorious is the end of the king of the north, who is also the antichrist and the wild beast that leads mankind in its rejection of God and of His Christ at the close of man's day.

Many tell us that the Kingdom of our Lord and Saviour, Jesus Christ, will be gradually established by the mellowing influence of the gospel, by sanitation and good government, by the church and its agencies, that it will take a long time, and attained only by patient improvement. The very opposite is true! Men will advance in godlessness until they reach the zenith of rebellion. When the apostasy from God is at its height—then will Christ come and, by the greatest social revolution that this earth will ever see, introduce His benign yet iron rod reign (Psa. 2; Rev. 2:27), in an instant, at His advent.

THE DELIVERANCE OF ISRAEL

(DANIEL 12:1-13)

12 “+ In ˙that era shall stand up Michael, the great ˙chief,
˙standing over the sons of your people. +Then comes to
be an era of distress ^{w}such as has not occurred ^{f}since there
came to be a nation ʼon the earth,ʼ till ˙that ˙era. +Now in
˙that era your people shall escape—all those ˙found writ-
2 ten in the scroll. + From those sleeping in the soil of the
ground many shall awake, these to eonian life and these
to reproach for eonian repulsion.

Now that we are through with the career of the king of the north, quite a new subject is introduced. We are given a glance at the deliverance of Israel. We are inclined to limit this to the actual advent of the great Deliverer, but in this account, strange to say, His coming is not even mentioned. The deliverance occupies a whole era, and starts with the conflict between Michael and the dragon, in the middle of the last heptad, even before Israel's great affliction commences. At that time they do not seem to need deliverance, but God always anticipates. The end of their tribulation coincides with the coming of Christ, but the worship of Jehovah is not restored until a month later. Daniel himself and the rest of the saints in Israel are not delivered from death until two and a half months later. Within a period of about three and three quarters years the deliverance of Israel is accomplished, of the dead as well as the living. Most appropriately, Daniel's prophecy ends with his own deliverance and reward in that day of awakening.

Michael, "one of the first chiefs," "your chief" (10: 13, 21), seems to be the great champion of Israel among God's messengers (Jude 9). He it is who leads the hosts of heaven against the dragon and its messengers, and forces them down to earth. Thus it is that Michael *stands up* (Dan. 12:1). This occurs in the middle of the last heptad, three and a half years before the end of the antichrist. Then a voice in heaven will cry, "Woe to the land and the sea, for the Adversary descended to you having great fury, being aware that brief is the season that he has" (Rev. 12:7-12). This is the cause and marks the beginning of the great affliction or distress which precedes the deliverance of Israel in the era of the end. It will come through men, but it is caused by the presence of evil spirits, Satan's minions, cast down from heaven.

What is it that makes the close of man's day the worst era in human history? Already mankind has gone through many terrible epochs because of man's inhumanity to man. And it seems to be getting worse, for never has there been such widespread distress as during the wars of this century and their aftermaths. But in these struggles, in man's day, God was not man's Adversary, as He will be in the day of His indignation. Added to wars and famines and plagues are the divine visitations that will enlist the tremendous forces of nature against the sons of Adam. No doubt Israel and the saints will suffer with the rest of mankind, but they will have the hosts of darkness against them as well as the nations. Altogether, it will be an unparalleled era of distress, because of the cumulation of offensive forces. Then are combined God's indignation against mankind as a whole, the desperate opposition of the spirit world, besides the enmity—which has marred man's history at all times—brought to its highest peak and concentrated against the saints in Israel.

A SCROLL OF DELIVERANCE

Israelites were accustomed to "books," or rather *scrolls,* with lists of names, for their genealogies were among their most valued possessions. From this to the figure of a list of those who should be delivered was a very small step. To have one's name in the scroll of life would be the same as being among those who participate in the former resurrection. Paul, when he wishes to distinguish his Circumcision helpers from the rest, speaks of them as those whose names are in the scroll of life (Phil. 4:3). It seems that those whose names are *not* in this scroll will worship the wild beast (Rev. 13:8). Some names may be erased (Rev. 3:5). Daniel uses a different figure. It is a scroll of *deliverance.*

Well may we ask, Who will be able to stand in that day? And the reassuring reply is that all has been arranged by God beforehand, even the names of those who will be delivered. Without God's power and prediction no one could stand. No one would be delivered. It is not a matter of man, but of God. Nevertheless He wishes to exercise their souls by means of these unparalleled trials, so, on the human side, it is those that *endure* who are delivered. As our Lord told His disciples, "he who endures to the consummation, *he* shall be saved" (Matt. 20:22; 24:13); Daniel is shown the divine side. Our Lord gives us the human aspect.

THE FORMER RESURRECTION

To us it would be a major problem to account for the interval between the death of Daniel and other saints of his class, and the deliverance of the Kingdom, if Daniel had not been told that they *sleep,* and would *awake.* They are all unconscious of the millennia of misery which intervene. Was it not a mercy that they were spared the knowledge of these seemingly interminable successions of human failure and futility? Practically, since Daniel was an old man, there was but a short time until the realization of his most ardent hopes. He did not need to be disturbed, but could *rest* in peace until he would awake in the Kingdom and enjoy eonian life and the honor and glory which will surely be his portion in the Kingdom of Christ on earth.

Others will awake to eonian reproach and repulsion. As more fully expounded in "The Development of Prophecy,"* the outlook of each Hebrew seer depends upon the time in which he lived. The preëxile prophets, Isaiah, Jeremiah, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, and Zephaniah, see the future as a single event. The coming of Christ now past and that still future are not distinguished by them. The exile prophets, Daniel and Ezekiel, see more, for they separate the first from the second advent. Nevertheless, they do not distinguish events beyond the second advent. These seem to occur at one and the same time. So it is that Daniel speaks of the resurrection of life as if it took place at the same time as the resurrection of judging (John 5:29).

From later revelation we learn that there is a *former* resurrection, in which Daniel and those whose names are in the scroll of life will awake, a thousand years *before* those who awake to reproach and repulsion. The seer of Patmos, though he does not see as far as Paul, saw much farther and clearer than the Hebrew prophets. He tells us that the rest of the dead do not live until a thousand years are finished, during which the saints reign as priests with Christ in His Kingdom (Rev. 20:5). The latter class will be roused to stand before the great white throne and will be condemned and cast into the lake of fire (Rev. 20:12-15). After the eons are past, at the consummation, when death is abolished (1 Cor. 15:26), an outlook far beyond either Daniel or John, then all will be made alive or vivified (1 Cor. 15:22), so that God may be All in *all*. This was not revealed until the close of revelation, through the apostle Paul.

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* A. E. Knoch, *The Development of Prophecy*, in THE UNVEILING OF JESUS CHRIST (Saugus, California: Concordant Publishing Concern, 1935).

3 ⁺**The intelligent shall warn as** the **warning of the atmo-**
sphere, and those **justifying** ˙**many** are **as** the **stars for** the
4 **eon and further.** ⁺**Now you Daniel, stop up the words and**
seal the scroll till the **era of** the **end,** when **many will**
swerve ⁺**as** ⁷**evil**ʼ **will increase."**

12:3, 4

The immediate function of Daniel's prophecy is to warn the saints in Israel, so that they may not be involved in the fearful apostasy of the false messiah. But how few of them are intelligent enough! Hence it is the duty of those who know, to warn the rest. Our Lord told His hearers that they could test the sky and predict the weather, but were not able to test "this era" (Luke 12:54-57). It will be of vital importance for them to recognize the antichrist. Daniel clearly outlines his character and the history of his times, so that that era should not find them unaware. The peasant in Palestine who sees a cloud in the west warns the others that a rainstorm is coming. So the intelligent in the land will watch the north and the south, for from these directions will come the warfare that precedes the time of their affliction.

Our popular versions have followed Theodotion in their rendering, "they that be wise shall *shine* as the *brightness* of the firmament" (Dan. 12:3). It is possible that they read *zahragh* or *zrch,* RADIATE, in place of the present Hebrew text, *zahhar* or *zer,* WARN. But it is more likely that they translated loosely, as was their wont. The rendering *warn* fits the context so admirably, and agrees so well with our Lord's teaching, that we prefer it. Out of about twenty-two occurrences, our popular versions translate *zer warn* eighteen times, and *admonish* twice, so the exceptional rendering *shine* has no support, even by the translators themselves. The intelligent undoubtedly will *warn* their fellow saints when the time comes for Daniel to be fulfilled. More than ten Hebrew stems have been rendered *shine*, so this word should not occur here.

The warnings of the intelligent will "turn many to righteousness" or *justify* them. In Hebrew the verb *tzahdak* or *tzdq* denotes BE-JUST, as Job 4:17, "Shall mortal man *be* more *just* than God?" The special forms for *make-just* and *cause-to-be-just* seem to be best served by our *justify*, as, "Israel hath *justified* herself" (Jer. 3:11, *make*-), "shall my righteous servant *justify*" (Isa. 53:11, *cause*-). The intelligent will be the *cause* of *justifying* many. Their *warning* will be heeded, and they will be justified, not by faith alone, as in this administration of grace (Rom. 4:4, 5) found in Paul's evangel, but by both faith and works, as in James (2:24). This brief statement in Daniel is developed into two chapters in John's Revelation. There we have the seven ecclesias and their messengers in the time of the end, together with the awards to the faithful.

Briefly, yet beautifully, we are told of the reward of the intelligent workers in Israel. They shall be as *stars* in the Kingdom; they will receive positions of honor and glory in the last two eons. We use this figure freely today in connection with the motion picture world. The warners before the Kingdom will be the rulers in it. Those who endure shall reign. They will be the star actors in the magnificent drama of world dominion under Israel's Messiah.

The reward of intelligent service during the era of Israel's trial will not be limited to the thousand years, the coming eon. It is for the eon *and further*. The phrase "forever *and ever*" is misleading. The Hebrew is not a repetition of two *ever's*. The two words are different. Transliterated, it reads, *l-oulm u-od*, TO-OB-

SCURE AND-FURTHER. As the so-called *olam* or *oulm* is the equivalent of the Greek *aiōn* or *eon,* we use *eon* for both, to preserve the connection between the Hebrew and the Greek. Daniel, as we have seen, distinguished nothing beyond the advent of Christ. He tells us naught of the eon beyond, in the new earth. So he simply adds *and further* for the succeeding eon. This is the usual outlook in the Hebrew Scriptures. In the new creation, when Israel's priesthood vanishes, but rule remains, these saints will still be the stars in the crown of Christ. Their reward will give them glory and honor until the consummation.

The fourth verse of Daniel twelve seems to be self-contradictory. First we are told that Daniel is charged to "shut up the words and seal the book," and then that "many shall run to and fro, and knowledge shall be increased." We would hardly connect the increase of knowledge with the shutting and sealing of this book. Such knowledge as Daniel had in mind could come only through the fulfillment of this scroll. Let us note that the time is limited. The words are not shut up nor is the book sealed *in* the time of the end. *Until* then this applies. Hence some have been inclined to limit the increase of knowledge to that time. But this is only an inference. We must examine each word concordantly in order to confirm or correct this rendering.

SEALING DENOTES INACTION

In the last book of the Bible the opening of a sealed scroll is not a figure for *disclosing* its *contents,* but for *introducing* its *fulfillment.* So, it seems to us, we must understand the charge to Daniel. The contents of the scroll are not *concealed* until the era of the end, but the *fulfillment* cannot occur until the time appointed. This may be taken as one of the strongest reasons why we should avoid historical "applications" until we are confronted with clear-cut fulfillments. This scroll is similar to that seen by John in the hand of Him Who is sitting on the throne (Rev. 5:1-4). Only the Lion out of Judah's tribe is worthy to open the seven-sealed scroll. Nothing is said as to the wording of the contents. The opening of each seal called into *action* the events of the end time.

The Authorized Version, for *shut up,* has *close up* in the ninth verse of Daniel twelve, but *stop up* eight times when used literally of the wells which the Philistines destroyed (Gen. 26:15, 18), of the wells of Moab (2 Kings 3:19, 25), of the land (2 Chron. 32:3, 4, 30), and of the breaches under Nehemiah (Neh. 4:7). Hence, for the sake of uniformity it is better to translate the figurative occurrences *stop up* also, for this helps us to get a clear idea of the figure. We are tempted to apply this to the *understanding* of the words, because so few have been able to grasp what Daniel has written. But we must not blame Daniel for this. Others have thrown down the rubbish of tradition into the wells of truth, which makes it so difficult for us to get at it. But Daniel, by recording these very words, limits the *action* of these final revelations to the era of the end.

Instead of "many shall *run to and fro,*" we have "many shall *swerve,*" so we must apologize for making the change. Of course, as we work directly from the Hebrew, not the Authorized Version, it were more apt to say, why we do *not* change from the Original. But, in this case the same stem, *sht,* seems to have two branches, *shoot* (*shut*) and *sahtah* (*shte*), which could easily become mixed in the course of time. The *usage* of one demands *to and fro,* as, "the eyes of the Lord *run to and fro*" (2 Chron. 16:9; Zech. 4:10). It is also used for the participle *rower* (Ezek. 27:26) as one who moves to and fro. The other, *sahtah* or *shte,* is translated *go aside* of a wife (Num. 5:12, 19, 20, 29), *decline* of the heart (Prov. 7:25), and *turn* from the path of the wicked (Prov. 4:15). A late edition of the Septuagint has *rave with madness.* Such a sense, it seems to us, is far more in keeping with the context in Daniel. In Amos we read that, "They shall go *to and fro* to seek the word of Jehovah, and shall not find it" (8:12). Those who do not even find the word, will not be able to run to and fro in it. That the intelligent will study the Word goes without saying.

It is true that travel has increased in the world since Daniel's day. But that has no vital bearing on this vision. And it may also be true that many will run to and fro in studying the vision. Such a usage is not entirely unknown in the Scriptures. Ordinarily, running to and fro in a book or scroll would not be considered a proper method of study, though, of course, there might be a comparison of one passage with another.

We translate "*evil* will increase," rather than *knowledge* (Dan. 12:4). No one can dispute the fact that evil has increased mightily. Just how much *knowledge* has increased or will increase is a debatable matter. Darkness will cover the earth in the era of the end as at no other time (Isa. 60:2), so that the increase in knowledge at that time cannot be universal. The idea that mankind is more enlightened appeals to some, but such enlightenment as this would not appeal to Daniel. The knowledge that he coveted was concerned with the things of God. The usual interpretation of these words seems to us most misleading. The knowledge of God is *de*creasing as the end draws nigh. There is apostasy even among believers. Israel will not understand Daniel's prophecy. Only a few "stars" will be out on this, the darkest night in earth's history.

Dr. Ginsburg, whose edition of the Hebrew text we use as our standard as a rule, also suggests that we should read *evil* instead of *knowledge* here. The stem of knowledge is דע *do*. That of evil is רע *ro*. The only difference between *r* and *d* is that the upper right corner of *r* (ר) is round, while in *d* (ד) the upper stroke projects beyond the upright. In ancient Hebrew they were quite similar also. So it needed only a little carelessness to confuse them. In our version we have indicated all such conjectural renderings by an appropriate sign, such as ʼ....ʼ. A late edition of the Septuagint reads *adikia injustice.*

5 ⁺I, Daniel—I see, and behold, two others are standing,
one ˃on the near bank of the waterway and one ˃on the
6 far bank of the waterway. ⁺ʼI am saying° to the man
clothed in ˑlinen who is above˃ the waters of the water-
way, "Till when is the end of the marvels ʼof which you
7 [sa]speak, and this cleansing°?" ⁺I am hearing ˎthe man
clothed in ˑlinen who is above the˃ waters of the water-
way, "ʼTill the era of the end°."

⁺Then he is holding high his right and his left hands to the heavens and is swearing ˈby Him Who is living for the eon, that it is for an appointed time, two appointed times and half an appointed time. And as is concluded the shattering of the hand of the holy people, concluding are all these things.

12:5-7

At the end of Daniel's vision two new characters appear. Besides the man clothed in linen, who had been speaking to him, two others stand on either shore of the river. One of these it is who asks "Until when is the end of the marvels?" According to some Septuagint readings, however, it is Daniel who puts the question.

UNTIL WHEN?

When is the end of these marvels? From our standpoint, more than two millennia later, knowing that Daniel's vision has not yet been fulfilled, it is easy to understand how difficult it would be at that time to make him understand when the end would come. Yet that is just what filled the heart of the prophet and of all the saints down to the very present. There were secrets still hid in God, of which nothing could be told. The whole of the present administration of grace to the nations is entirely ignored. How Daniel's heart would have been disturbed if he had been told that his people must suffer for more than two millennia before these things would even commence!

One thing seems to be certain, both from the oath of the linen-clothed man, who swears above the waters of the river, and from other passages as well, that *season, season, and half a season; forty-two months; or a thousand two hundred sixty days,* as the same time is variously given (Rev. 12:14; 13:5; 11:3), is an unalterable period in God's program, and we may depend upon it to the day. This is far more important for Israel to know than the date of Messiah's return. If they had known all along that He would not come in their day it would have discouraged the saints and encouraged the wicked. But when this terrible trial comes upon them, He will surely come and relieve them of their unbearable distress. Hence the answer given is only relative. The "appointed time, two appointed times and a half" do not commence in Daniel's day, but are the last half of the seventieth heptad.

Why this is taken as the starting point in the various periods of the era of the end, is evident from the rest of the message. At the beginning of the seventieth heptad, and during its first half, the power of the holy people will be increased. They will be the financial rulers of the world in Babylon. They will reestablish their religious rites in Jerusalem. The outlook seems bright for Israel, but in the center of the last heptad the tide turns. Babylon is overthrown. The continuous ritual is forbidden. The worst of all pogroms commences. It is one of the saddest dates in the history of the nation. But God is merciful. He discounts the days (Matt. 24:22). From this point onward the time is short, the action swift, the end sure.

Perhaps the most important point in the reply as to the time is that *Israel's blessings wait, not for her success, but for her utter failure.* About three and a half years before her collapse she attains the zenith of her earthly power. At the end of this time she attains the lowest point in her history. It is these tremendous contrasts which will enable God to display to a tense universe the futility of human endeavor and the blessings that come through Him alone.

"SHATTER THE HAND"

The influence and might of Israel in the last days will depend upon unity and cooperation. Their financial despotism will depend on the combination of their wealth into one vast, international trust. Their power in Palestine will depend on the reversal of their deportation. They will be together again after having been dispersed among the nations. Scattered individuals or companies can have comparatively little power, even though they often had an influence altogether out of proportion to their numbers. With a central bank in Babylon and a central government in Palestine, their "hand" will be felt in the world as never before. And how is their power "broken in pieces," as the Revisers render it? By "shattering" their "hand," as the literal Hebrew reads. Babylon is destroyed, after the saints have come out of her. Jerusalem is taken. Half of the city goes back into deportation (Zech. 14:2). They are shattered and helpless as never before in the darkest days of their dark history.

"Shatter the hand" is unusual English, yet the same figure is used in regard to the arm to denote force. It is not easy to find an idiomatic equivalent. The Authorized Version has "*scatter* the *power*." The Revisers sought to do better with "*breaking in pieces* the power." The Septuagint has *scatter*. The Hebrew stem *pootz* or *phtz* really denotes SCATTER, as in the Authorized Version, but in usage it includes scattering by violent means, as Judges 7:19, where Gideon's men *brake* (*nahphatz* or *nphtz*) the pitchers. They *shattered* them and, at the same time, *scattered* the fragments. Thus will it be with Israel, which is also a vessel with a light within it. When Israel is *shattered* and *scattered*, then all of this vision will be concluded, not before. After thousands of years of effort, Israel attains to supremacy over the nations by her own power. But it is all in vain. It must all be lost before they are able to receive the Kingdom from the hand of Jehovah.

Here we have an elementary and fundamental truth set forth. Deliverance is not of man, but of God. Israel has striven to deliver herself by her own hands, accumulating wealth and influence, striving and sacrificing, in order to help to fulfill the Scriptures. They must learn the greatest lesson of all, that God alone can save without the hindrance of human help. He alone wants the glory and the adoration that come from their deliverance. So they are hurled from the height to which they had climbed, down into the very depths of deepest despair before Messiah comes and delivers them from their enemies and gives them the promised Kingdom. This lesson they never understood. Even Daniel says that he did not understand. He wanted the people gathered, not scattered.

WHAT IS AFTER THESE THINGS?

8 **+I′ hear, +yet I am not understanding. +Hence I am**
saying, "My lord, what is there after these things?"
9 **+Then he is saying, "Go, Daniel, for stopped up and**
10 **sealed are the words till the era of the end. Many will**
purify and whiten themselves and be refined; +yet the
wicked will be wicked. +None of all the wicked shall
understand; +yet the intelligent are understanding.
11 **"+From the era when the continuous ritual is [c]taken**

away, and to the [g]setting of the abomination of desola-
12 tion, is a thousand two hundred and ninety days. Happy
is he [·]who will tarry and attain to the thousand three
13 hundred and thirty-five days! [+]Now you, go on to the
end, and you shall rest and stand up for your lot [›]at the
end of the days."

12:8-13

The end of Israel's shattering was put at three and a half "appointed times," which other Scriptures seem to make years, in all, twelve hundred sixty days. Beginning with the middle of the heptad, the great affliction will rage for this period. But Daniel did not understand. He was eager to know what would happen then. What would be his own experiences when Israel is delivered? Without due reflection, we might say, the coming of Christ in power and glory, of course. But it seems that only the living will behold Him in that day. Unlike His presence for us, when the dead will be roused and join us as we meet Him in the air (1 Thess. 4:17), He will not recall the dead to life when He descends to earth, so that *Daniel will not be present when Messiah comes.*

After the shattering of Israel and their deliverance by their Messiah's advent, Daniel is given two more periods, each longer than the era of their affliction. These also seem to commence in the middle of the last heptad, so that they extend beyond the advent of Messiah's presence. After these terrible times, the restoration cannot be accomplished in an instant. The utter devastation and ruin would not be a pleasant place to bring back the dead. Their resurrection is postponed until a measure of order is restored (*cf* chart on page 274).

Daniel will have no part in the events immediately following the coming of Christ. Therefore he is told very little about them. All is fixed and known and written, but it is kept from him, and will be made known by the fulfillment, when the seals are removed at the time of the end. Although he has no part in these terrible events, many others will be purified and made white and refined by the fiery afflictions, while others will do wickedly. At that time none of all the wicked will understand. Only the intelligent will understand.

The first period is a thousand two hundred and ninety days. It commences when the continuous ritual is withdrawn and the abomination of desolation is put in its place. It seems that the ritual is restored at the end of this period, just thirty days after the advent. This is a very short time, so it is not likely that the millennial temple has been built. But this is not necessary, as the ritual was carried out long before there was any temple. In thirty days the priesthood could be organized and the necessary arrangements made for the restoration of the true *worship of God,* which is the prime consideration in the new world order. All the rest will follow, once this is settled. First things will be first in that Kingdom, not last, as they are in man's day.

The third period, here hardly more than hinted at, seems to be the one which is especially connected with Daniel's personal happiness. It is forty-five days longer than the preceding period, and seventy-five days longer than the era of Israel's affliction. By this time the Kingdom will be so far under way that the saints of former eras will be needed, and they will be roused from the dead and given their reward. That, indeed, will be a happy day! Not all the dead are roused. Only those whose names are in the book of life. "The rest of the dead do not live until the thousand years should be finished... Happy and holy is he who is having part in the former resurrection! Over these the second death has no jurisdiction, but they will be priests of God and of Christ, and they will be reigning with Him the thousand years" (Rev. 20:5, 6).

That Daniel will have a high place in the Kingdom goes without saying. What will his "lot" be? Perhaps no other Israelite has had such a long and successful schooling in ruling over the nations of the world. What man would be better fitted to administer the foreign affairs of the Kingdom? Either by personal experience or through visions he was acquainted, as no other man, with the course and character of this world.

Daniel is resting. After a long and arduous career the aged official was weary and worn out with work. He would be in no condition to take up or enjoy the high dignities that await him in the Kingdom, had they been offered to him. And so, in God's beautiful language, he sleeps. He rests. But no mere rest will recuperate and rejuvenate as the sleep of death, when it is followed by the power of vivification, the life of immortality. No doubt, especially in his later years, he often longed for rest, for strength, for power to carry on. Never again will he be in such need of rest. As a son of the former resurrection, his body will be aglow with vigor, his soul will be overflowing with happiness, and his spirit vitalized with eonian life.

Daniel's rest is nearing its end. The night is far spent. Much of that which he foresaw has been fulfilled. The era of the end, which was the main subject of his visions, seems about to begin. The feet of the image and the ten horns may already be forming. The wars of the end may be just ahead while Israel is defending her land. All this points to the nearness of Daniel's awakening.

But long before he stands up for his lot, before the final act of the great drama which he unfolds before our eyes, we shall precede him to our reward, we shall exceed him in glory, when we are called from earth to heaven, to reign with Christ, not over an empire dominating all the earth, but one which embraces the whole universe. Such grace as this is beyond the ken of Daniel's prophecy. Blessed be the God of all grace Who blesses us with every spiritual blessing among the celestials, in Christ!

APPENDIX*

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* Reprinted from pages 3-10 of THE BOOK OF DANIEL

HOW DANIEL WAS TRANSLATED

THE CONCORDANT VERSION OF DANIEL is the third fascicle of the CONCORDANT LITERAL OLD TESTAMENT which is being published in installments. The Concordant method of translating has been explained in the Introductions to the Concordant Versions of GENESIS and ISAIAH.

This method first determines, by means of vocabulary analysis, the one single English word which is the most suitable equivalent for each word of the Hebrew and Chaldee vocabularies (Daniel 2:4—7:28 is written in Chaldee).

Drawbacks associated with rigid uniformity in translation are largely compensated for by the use of idiomatic variants. The more frequent ones are indicated in the text itself by means of symbols and superior letters, such as are shown in the ABBREVIATION KEY on page 64.

Other variants which are typical for the book of Daniel are explained in the APPENDIX. Among other features, it contains a SKELETON INDEX of the scroll of this prophet.

SIGNIFICANCE OF THE TYPEFACES

Boldface type is used for words (or even parts of words) having exact counterparts in the Hebrew or the Chaldee.

Lightface type is used for words (or parts of words) which have been added to clarify the meaning of the respective word in the Original, thus avoiding ambiguous renderings and making the English read more smoothly.

Examples:

1:1 **in** the **third year** = **in third year**
1:14 **he is hearkening** = **he is hearing**
2:10 answering are the = answer the
2:16 Daniel goes ^{on}**in** = **Daniel ONs**[*]
3:26 draws **near** = **nears**
3:27 does **not singe** = **singes not**

THE DEFINITE ARTICLE

When the definite article (the) does *not* appear in the original Hebrew or Chaldee, and we have *added* it in English, it is printed in lightface type. Where it does appear in the Original, and we have *omitted* it, a small dot (˙) takes its place on the word to which it belongs in the Original.

Example:

1:2 the **house of ˙Alueim** = **house of the Alueim**

THE PRINCIPAL DIVINE TITLE

The different forms of the principal Divine title have been preserved according to the Original, by transliterating them into their nearest English equivalents (disregarding vowel pointing[**]).

Al **Alue** **Alueim**

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[*] On is our standard for the verb *ole* which is usually rendered: arise, ascend, come up, go up, etc.

[**] John Parkhurst, *Hebrew and Chaldee Grammar without Points*, in his Hebrew and English Lexicon, Eighth Edition (London, 1823)

James Prosser, Key to the Hebrew Scriptures, Third Edition (London: Aylott & Co., 1854)

James Orange, *Synoptica Hebraea*, in his Anglo-Hebrew Bible Expositor (London: Partridge & Co., 1858)

In the popular versions, these three forms are rendered "God." However, some Bible translators have indicated the difference outside the text. The titles are usually spelled: El, Eloah, Elohim (due to vowel pointing).

The shortest form of the Divine title *Al* (El) is singular. It occurs over 200 times in the Old Testament and may be rendered: God, Deity, Disposer, Subjector.

Alu*e* (Elo*ah*) is also singular, and 41 of its 58 occurrences are found in the book of Job. In order to express motion or direction, the ending *-e* (*-ah*) is occasionally postfixed to a noun, such as sea*ward,* north*ward* (Dan. 8:4). If Mtzrim*e* (Mitzraim*ah*) means *toward* Egypt or Egypt*wards* (Gen. 37:28), it is conceivable that the title Alu*e* (Elo*ah*) was intended to reflect the general direction of Christ's activity, which is God*wards, toward*-the-Deity, *toward*-the-Disposer, *toward*-Al. This seems to be confirmed by John 1:1 which we might render as follows: "In the beginning was the Word, and the Word was God*wards*" (*pros ton theon*).

The Spirit of our God (*Al*) operates in and through His Son (*Alue*). The Spirit of both *Al* and *Alue* appear constantly in the title *Alueim* (Elohim). It is plural (*-im*) only in the sense that *Al* (God) acts through diverse channels, i.e., *Alue,* and others who are energized by the holy Spirit of *Al.*

In the Chaldee part of Daniel, the plural form is spelled *Aluein.*

The consonant at the end is printed in lightface type when it is not in the Original, either due to an added possessive suffix, such as

9:4 **my Alueim** = **Alue-i**
9:13 **our Alueim** = **Aluei-nu**

or due to the construct state:

11:37 **Alueim of** = **Aluei**

Whenever the Deity is not in view, but rather one or more idols, we have transliterated the corresponding

Hebrew and Chaldee terms as follows: *al* (sing.), *alue* (sing.), *alueim* (pl.), *aluein* (pl.), *alim* (pl.).

THE TETRAGRAMMATON

In the same manner, the Name of the Deity has been transliterated into English: *Ieue* (pronounced *Yehweh*). The usual spelling (Yahweh, or Jehovah) reflects the vowel pointing. In Revelation 1:8 John seems to give the meaning of the Name for his Greek readers: Who is and Who was and Who is coming (*cf* 1:4; 4:8; and 11:17; 16:5 where the future is omitted).

THE HEBREW VERB

The Hebrew language, strictly speaking, has no verb forms which express either past or future. When the verb inflections of person and number are indicated by *post*fixing equivalent endings to the verb stem, the emphasis remains on the *fact,* for which the stem stands. We have rendered such forms by the Indefinite (''he-comes") or the Past ("he-came").

When the pronoun part of the verb is *pre*fixed, the emphasis shifts to the subject pronoun, thus indicating that it is in the *process* of carrying through an *action.* Generally, we have rendered these forms by the Present Tense (''he-is-coming") or the Future Tense (''he-shall-come,'' ''he-will-come").

This agrees with the usual division into Preterite (Past) and Future. In some grammars they are called the Perfect and Imperfect states, while we would prefer to name them as Complete ("he-comes'' etc.), and Incomplete (''he-is-coming" etc.).

When Daniel, in the opening verse of his scroll, reports a historic *fact* of the past, he puts himself back into the time when this happened and writes, ''...comes Nebuchadnezzar.'' In the second verse Daniel describes the *action* taken by God, ''...is giving into his hand...''

The other verbs in the first three verses express what the human actor is in the *process of doing*: Nebuchadnezzar "is besieging ... he is bringing ... and speaking is the king."

When the Hebrew or Chaldee verb is at the beginning of a sentence and followed by its noun, we have usually shown this sequence by the following English word order:

2:8 **Answering is the-king**
4:13 **Perceiving am-I** (two words in the Original)

When the Hebrew or Chaldee equivalent consists of one word only, the English sentence is not inverted:

8:17 **He-is-saying**

SEPTUAGINT AND OTHER READINGS

The Greek version of the Hebrew Old Testament text was made by Jewish rabbis about the third century before Christ, and is called the SEPTUAGINT (LXX).* While the oldest complete Hebrew text (Codex Leningradensis) dates back to the year 1008 AD, the LXX text has been preserved in the Codices Vaticanus (B), Sinaiticus (S), and Alexandrinus (A), which were written in the fourth and fifth centuries AD. The LXX readings we have used to restore the Hebrew and Chaldee texts are found in the latest two-volume edition of the LXX issued by Rahlfs.** He explains in his Preface (page xx, Vol. I) that his "edition confines itself, in the main, to the three most important manuscripts, B, S, and A, and refers only incidentally and where it seems needful to other material.''

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* E. W. Grinfield, AN APOLOGY FOR THE SEPTUAGINT (London: William Pickering, 1850)

Harry M. Orlinsky, *The Septuagint—Its Use in Textual Criticism*, published in THE BIBLICAL ARCHAEOLOGIST (May 1946, Vol. IX, No. 2)

** The New Testament parts of the three Codices have been used in compiling the CONCORDANT GREEK TEXT, on which the CONCORDANT LITERAL NEW TESTAMENT is based.

In the second century AD, Theodotion, a Jewish proselyte, revised the LXX to conform it to the extant Hebrew and Chaldee texts. As some of the Old Testament quotations found in the New Testament Greek text agree with Theodotion's LXX version, there must have been an earlier LXX revision, at least of portions, on which he based his work. Since that time, as far as the book of Daniel is concerned, Theodotion's text has been preferred to the less accurate LXX version of Daniel.*

We have used readings from both texts (LXX and Theodotion, including footnotes) as published by Rahlfs, especially when they serve to *confirm* a conjecture based on the apparent departure from the Original due to the substitution of one or more Hebrew letters for others of similar appearance or sound, on the omission or transposition of letters within a word, or any other transcriptional errors due to various causes.** In such a case the English equivalent is found between the two superior signs ʼ...ʼ.

In addition we have used other LXX readings, found between the superior figures ʼ...°, which *differ* from the Hebrew or Chaldee Original. For some LXX readings there is no equivalent at all in the Hebrew text, such as in 3:23:

> **ʼ+Yet they are walking in the midst of the flame,**
> **singing hymns to Alue and blessing Ieue.°**

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* Ernst Würthwein, The Text of the Old Testament (New York: The Macmillan Company, 1957) pp. 34-56.

Bleddyn J. Roberts, The Old Testament Text and Versions, (Cardiff: University of Wales Press, 1951) pp. 123-126.

D. R. Ap-Thomas, A Primer of Old Testament Criticism, Facet Books, Biblical Series-14 (Philadelphia: Fortress Press, 1965) p. 24.

** James Kennedy, An Aid to the Textual Amendment of the Old Testament (Edinburgh: T. & T. Clark, 1928)

When the old Syriac version *confirms* a LXX reading, the English translation is enclosed by the two symbols $^{\prime}$...$^{\circ}$. Readings based on ancient manuscript evidence other than the LXX are indicated by our superior letters ^{M}...$^{\bullet}$, i.e., manuscripts. They may include a reading from the Syriac version which, in our restoration of the Hebrew text, serves only to confirm other readings.

VERSE NUMBERS

Verse numbers in the left-hand margin correspond to those of the English system, as used in the Authorized (King James) Version. Occasionally they are followed by smaller superior figures to indicate the traditional Hebrew versification, when this varies from the English system.

CONCORDANCES

Since a Keyword Concordance to the CONCORDANT LITERAL OLD TESTAMENT may not be available for many years, Wigram's ENGLISHMAN'S HEBREW AND CHALDEE CONCORDANCE* might prove to be a useful tool in the hands of those who desire to probe even further into the Original.

This concordance (which we ourselves have used for vocabulary analysis) is supplemented by two Indexes, a "Hebrew and English Index," and an "English and Hebrew Index," listing every English word used in the Authorized (King James) Version. For our own use we have inserted our standards and variants into these Indexes.

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* Published by Samuel Bagster and Sons, London. A limited stock of this concordance is maintained by the Concordant Publishing Concern.

SUPPLEMENTARY DATA

We have endeavored to incorporate into this CONCORDANT VERSION all of the advantages and distinctions which should characterize a really readable and thoroughly consistent *literal* translation. In order to keep it free from human additions as far as possible, other important features have been relegated to this APPENDIX. These are Scripture References, a Skeleton Index of Daniel, Auxiliary Variants, and Variant Readings.

SCRIPTURE REFERENCES

The following select references are intended to lead the student of Scripture toward finding and enjoying the infinite harmonies of God's revelation.

1:1	2 Kings 24[1] 2 Chron. 36[6 7] Jer. 46[2] Ezek. 14[14 20] 28[3]
1:2	Gen. 10[10] 11[2] 14[1-9] Isa. 7[2] 2 Kings 24[13] 2 Chron. 36[10] Isa. 11[11] 39[6 7] Jer. 25[8 11]
1:3	2 Kings 18[17]
1:4	Jer. 22[25] Ezek. 23[23]
1:7	2 Kings 23[34] 24[17]
1:8	Ex. 34[15] Lev. 3[17] 7[26] 17[10 14] Acts 15[29] 1 Cor. 10[20]
2:2	Deut. 18[10] Mal. 3[5]
2:3	Gen. 20[3]
2:4	Dan. 3[9] 5[10] 6[6 21]
2:5	Ezra 6[11] Dan. 3[29]
2:14	Gen. 37[36] 39[1] 40[3]
2:17	Dan. 1[6]
2:20	Ex. 31[3 6] 1 Chron. 22[12] 29[30] 2 Chron. 1[10 12] Psa. 31[14 15] 75[6 7] Prov. 8[15 16] Luke 1[51 52] 21[15]
2:22	Gen. 37[5 9] 41[16 25 28] Job 12[22] Psalm 25[14] Isa. 14[24 26] 42[9] Matt. 11[25] Luke 12[2 3] John 1[9] 8[12]
2:28	Gen. 49[1] Num. 24[14] Deut. 4[30]
2:34	Job 34[20] Psalm 118[22]
2:38	Jer. 26[6 7] 28[14] Ezek. 26[7]
2:39	2 Chron. 36[22 23]
2:41	2 Sam. 22[43] Psalm 18[42] 40[2]
2:44	Rev. 17[12-18]
2:49	Ezra 2[19]
3:1	Num. 33[52] Ezek. 16[17] 23[14]
3:2	Neh. 5[14 18]
3:12	Dan. 1[7]
4:3	Dan. 2[44]
4:7	Dan. 2[2]
4:8	Dan. 1[7]
4:9	Dan. 2[18 22]
4:13	Dan. 4[17 23]
4:23	Dan. 4[13]
4:27	Ex. 32[2 3 24]
4:35	Job 23[13] Psalm 33[9-11] 115[3] Isa. 14[24-27] 46[10 11]
5:2	2 Kings 24[13] 2 Chron. 36[7] Jer. 27[19-22]
5:11	Dan. 2[48 49]
5:19	Dan. 2[39]

5:21	Dan. 4^{32}
5:23	Gen. 2^{7} Isa. 42^{5}
5:28	Isa. 21^{2}
5:30	Jer. 51^{31}
5:31	Dan. 9^{1} 11^{1}
6:10	Heb. 11^{33}
6:25	Dan. 3^{4} 4^{1}
6:28	Dan. 1^{21} Isa. 45^{1}
7:7	Dan. 7^{24} Rev. 17^{2}
7:8	Dan. 7^{25} 8$^{9\ 23}$ 11$^{21-30}$ Rev. 13^{5}
7:9	Dan. 7^{13} Rev. 4^{3}
7:13	Matt. 24^{30} Rev. 1^{13}
7:16	Dan. 7^{10}
7:21	Rev. 13^{7}
7:25	2 Thess. 2^{4}
7:26	Dan. 8$^{17-19}$ 9^{26}
8:9	Dan. 11^{21} Ezek. 20$^{6\ 15}$
8:10	Rev. 12^{4}
8:21	Dan. 11^{3}
8:22	Dan. 11^{4}
8:25	Dan. 11^{36}
9:2	Jer. 25$^{11\ 12}$ 29^{10} 2 Chron. 36^{21}
9:7	Isa. 11^{11} Acts 2^{39}
9:14	Deut. 28^{15}
9:18	Jer. 25^{29}
9:21	Dan. 8^{16} Luke 1^{19}
9:23	Matt. 24^{15}
9:24	Isa. 53$^{10\ 11\ 12}$ Rom. 3^{25}
9:25	John 1^{41}
9:26	Isa. 53$^{8\ 9}$
9:27	Dan. 11^{31} 12^{11} Rev. 11^{2}
10:13	Dan. 10^{21} 12^{1} Jude ^{9} Rev. 12^{7}
10:20	Dan. 10^{13}
11:1	Dan. 5^{31}
11:3	Dan. 8^{4}
11:4	Dan. 8^{22}
11:7	Acts 22^{9}
11:21	Dan. 7^{8} 8^{23} 9^{26} 11^{36}
11:30	Num. 24^{24}
11:35	1 Pet. 1^{7}
11:37	Isa. 14^{13}
11:45	Rev. 19^{20}
12:1	Jer. 30^{7} Matt. 24^{21} Rev. 16$^{17-21}$
12:2	John 5$^{28\ 29}$ Acts 24^{15}
12:7	Dan. 7^{25} Rev. 11$^{2\ 3}$
12:13	Rev. 20^{6}

SKELETON INDEX OF DANIEL

An analogy may be made between the human body and the written scroll: what the skeleton is to the body of a man, the framework is to the body of the scroll. As the structure supports the distribution of the flesh, even so the outline supports the relationship of the subjects.

The physical form of God's inspired revelation reveals its Divine origin, for it corresponds closely in its structure to His living creatures in other spheres. Therefore we call the following outline of the contents of Daniel a skeleton. It is balanced by two or more corresponding parts, composed like a living, organic being.

A skeleton of the whole of the Hebrew Scriptures* in a general way will enable us, when we take up each separate book as we come to it, to show the correspondence of its parts, as far as is practicable. A glance down the central column will be the quickest and best index of the contents of Daniel, and a help in understanding its message: Daniel traces the national course of evil up to the Kingdom of Christ.

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* First fascicle of the Concordant Literal Old Testament, *Genesis*, pp. 29, 30.

Following is a Skeleton Index, or Literary Framework of the scroll of Daniel. This outline forms the basis for the physical arrangement of the entire book. Many are the delicious and delightful insights which will be supplied to the student who carefully considers and examines the relationship of each section to the others.

The first Skeleton takes up the four major divisions of the whole prophecy and shows how the first section corresponds to the last, the second to the next to the last, and so on.

The second Skeleton then takes the first major division of the original Skeleton and breaks that division up into its major segments.

The next Skeleton takes one of these major segments and again subdivides it. This process continues throughout the entire index.

This seemingly complex Skeleton in reality simplifies the understanding of the whole scroll by enabling the reader to see each segment, not only in the light of its own immediate and obvious context, but also in the light of the more remote and less obvious context of the section to which the segment belongs.

Quite often the structural units determined by the Skeleton make for two or even three separate segments, as in Daniel 9:25-27, dealing with the "Knowledge of the Seventy Heptads (=9:-23, 24)." Segments within a verse are indicated by the position of a hyphen: if it is placed *after* the verse number, it refers to the *first* part of a verse ("9:25-"); if on *both sides*, it refers to the *center* portion ("-25-"); if placed *before* the verse number, it refers to the *last* part ("-25").

This method suffices where a verse has two or even three segments. But note that in "The City's Ruin 9:-26, 27" a change in the versification method was mandatory for verse 27. Here we find five separate segments. In order to indicate these, we were forced to use italic *a b c d e* after the verse number.

This effort is meant to help. If at first it seems complicated, let it alone. Simply consult it when the immediate context of some section needs to be related to its more remote context, for contrast or comparison. In this way its usefulness will gradually make itself apparent, and later it will be highly prized as a clue to the contents of the scroll, as well as a key to its thoughts.

SKELETON OF DANIEL

SKELETON OF THE FOUR MAJOR DIVISIONS OF DANIEL

1:1-21 Judah (Past) .... *Deportation and Desolations* ... (Future) Jerusalem 9:1-12:13
2:1-49 Nebuchadnezzar .... *Dreams* .... Daniel 7:1-8:27
3:1-30 The Fiery Furnace .... *Deliverance* .... The Den of Lions 6:1-28
4:1-37 Nebuchadnezzar .... *Kings of Babylon* .... Belshazzar 5:1-31

THE DEPORTATION OF JUDAH 1:1-21 (=9:1-12:13)

1:1, 2 .... Time 1:21
3 Daniel & Companions 6, 7 4 .. Attainments .. 17-20 5 .... Provision 8-16

NEBUCHADNEZZAR'S DREAM 2:1-49 (=7:1-8:27)

2:1-3 Chaldeans—Daniel 24, 25 4-9 .... King .... 26, 27 10, 11 .. Ability .. 28-30
12-16 .... King .... 46-48 17, 18 ...... Daniel and Companions honored 49
19-23 Revealed to Daniel........ *The Dream* .... Communicated to King 31-45

THE FIERY FURNACE 3:1-30 (=6:1-28)

1-6 Command to Worship 13-15 7 .... Conduct .... 16-18 8-12 .... Judgment 19-30

JUDGMENT 3:19-30 (=3:8-12)

3:19 ..... King ..... 24, 25 20, 21 . Three Masters . 26 22 ...... The Fire 27
23 ... Deliverance ... 28-30

NEBUCHADNEZZAR, THE HUGE OAK 4:1-37 (=5:1-31)

4:1-3 .... *Proclamations* 34-37

NEBUCHADNEZZAR'S DREAM ITS INTERPRETATION 4:4-33

4:4, 5 Dreamed .... Desired 6-9
10-17 Recited .... Required 18
19-23 Repeated .... Given 24-33

BELSHAZZAR'S VISION OF THE HAND 5:1-31 (=4:1-37)

5:1-29 Prediction .... *The Writing* .... Fulfilment 30, 31
1-4 ..... Sins ..... 17-23 5 .... Hand .... 24 6-15 . Interpretation . 25-28
16 ...... Gifts 29

THE DEN OF LIONS 6:1-28 (=3:1-30)

6:1-3 .... *Daniel's Prosperity* 28
4-6 Formulated .... } { .... Granted 7-9
10-13 Succeeds .... } ... *Conspiracy—Decree* ... { .... Enforced 14-17
18-24 Fails .... } { .... Reversed 25-27

DANIEL'S DREAM 7:1-8:27 (=2:1-49)

7:1-28 Four Beasts .... *Visions of the Beasts* .... Two Beasts 8:1-27

THE FOUR BEASTS 7:1-28 (=8:1-27)

7:1-8 The Beasts ....17 Interpretation .... Fourth Beast Interpreted 23-25
9-14 Their Judgment .... 18 Result Interpreted ...... Fourth Beast passes away 26, 27
15, 16 Daniel Flustered .... 19-22 Daniel Inquires .... Ruminates in his heart 28

VISION OF TWO BEASTS 8:1-27 (=7:1-28)

8:1, 2 .... *Circumstances* 27
3-12 Details .... *The Vision* .... Interpretation 20-25
13, 14 Days concerning .... *Continuous Ritual* .... Vision for Many Days 26
15, 16 Given .... *Command to Interpret* .... Fulfilled 17-19

8:3-5- .... Ram and He-goat .... 20, 21- -5-8- ...... Conspicuous Horn ...... -21-22-
-8 .... Four Horns .... -22 9-12 .... Inferior Horn 23-25

DESOLATIONS OF JERUSALEM 9:1-12:13 (=1:1-21)

9:1, 2 .... Time .... 10:1 9:3-19 .. Daniel Humble before Ieue .. 10:2, 3
9:20-23- .... Messenger .... 10:4-21 9:-23-27 ..... The Prophecy 11:1-12:13

THE PROPHECY 9:-23-27 (=11:1-12:13)

9:-23, 24 Understand .... *The Seventy Heptads* .... Knowledge of 25-27

KNOWLEDGE OF THE SEVENTY HEPTADS 9:25-27 (=9:-23, 24)

9:25- The City to be Restored .... City Ruined -26, 27
-25- Messiah Coming .... Messiah Cut off -26-
-25 Time till Messiah .... Time after Messiah 26-

THE CITY'S RUIN 9:-26, 27 (=9:25-)

9:-26 Governor (A Desolator), City's End .... Desolator, his End 27*e*
27*a* Covenant Made .... Covenant Broken 27*d*
27*b* Time of making (One Heptad) .... (Half Heptad) Time of breaking 27*c*

MESSENGER 10:4-21 (=9:20-23-)

10:4-9 Sight and Sound .... *Effects of* .... 10-15 Touching 18, 19
16, 17 Daniel Speaks .... *Revived* .... Insight Given 20, 21

THE PROPHECY 11:1-12:13 (=9:-23-27)

11:1-12:3 Future .... Interval (for Daniel) 12:4-13

FUTURE 11:1-12:3 (=12:4-13)

11:1-4 First King .... *Greece* .... Subsequent Kings 11:5-12:3

SUBSEQUENT KINGS 11:5-12:3 (=11:1-4)

11:5-20 South and North .... Inferior Horn 11:21-12:3

INFERIOR HORN 11:21-12:3 (=11:5-20)

11:21-31 Despised .... *The Person* .... Exalted 11:36-45
11:32-35 Their Reactions .... *The People* .... Their Escape 12:1-3

THE PEOPLE'S REACTIONS 11:32-35 (=12:1-3)

11:32- Apostates .... Slick -34
-32-34- .... Intelligent 35

EXALTED HORN 11:36-45 (=11:21-31)

11:36-39 His Character .... His Conquests -40-43
40- .... His Adversaries 44, 45

INTERVAL (FOR DANIEL) 12:4-13 (=11:1-12:3)

12:4 .... Book Sealed .... 9 5, 6 ..... Inquiry ..... 8 7- ...... Answer 10
-7 .... Times .... 11, 12 -7- ... The End (Saints' Lot) ... 13

AUXILIARY VARIANTS

The following list contains auxiliary variants which were used in the text of Daniel in order to make it good readable English. They are arranged according to their first occurrence in Daniel, and are followed by the corresponding STANDARD (in SMALL CAPITALS) or *variant* (in *italics*) as listed in our Hebrew-English and English-Hebrew Indexes. Additional occurrences of the auxiliary variants are included.

2:8 gain: WIN
2:43 that: THIS
2:46 face: *visage*
2:49 administration: *service*
3:2 assemble: COLLECT 3$^{3\ 27}$
3:5 soon: SEASON 3^{15}
3:15 ready: *equipped*
3:19 mien: IMAGE
3:26 door: GATE
3:26 step out: ISSUE 3^{26}
4:14 scatter: DISSIPATE
4:25 feed: TASTE 4^{32} 5^{21}
4:29 month: MOON
4:34 lift: TRANSPORT
5:2 had taken: -*causes*-ISSUE
5:3 they had taken: THEY-*cause*-ISSUE
5:5 come forth: ISSUE
5:6 mien: ASPECTS 5$^{9\ 10}$
5:6 loosen up: UNTIE
5:6 one against the other: THIS TO-THIS
5:31 old: SON
6:2 reporting: GRANTING
6:4 regard: SIDE
6:5 unless: *only*
6:7 for: FURTHER 6^{12}
6:10 toward: *fronting*
6:10 just as: *forasmuch as*
6:16 call: RESPOND 6^{20}
6:17 single: ONE
6:18 flee: WANDER
6:23 relieved: *is*-GOOD ON-HIM
6:24 before: FURTHER
6:24 power: AUTHORITY
7:1 summary: HEAD
7:3 one from another: THIS FROM-THIS
7:19 I would: I-WILL
7:20 large: MANY
7:28 this: THUS
8:3 other: *second*
8:4 southland: [*south*]*rim* 8^{9} 11$^{5\ 6\ 6\ 11\ 14\ 15\ 25\ 25\ 29\ 40}$
8:7 side: BESIDE
8:9 these: THEM
8:18 setting me upright: -IS-*caus*ING-STAND-ME ON-MY-STAND
9:16 let turn away: -IS-*turning-back*
9:21 swiftly: FLY
10:3 oil: *rub*
10:6 sparkle: *eye*
10:11 upright: ON-YOUR-STAND
10:19 let ... speak: -IS-SPEAKING
11:1 position: STAND
11:6 equitable [settlement]s: *equities*
11:13 verily: *come*
11:13 matériel: *goods*
11:20 some: ONES
11:41 adjacent: HEAD
12:1 was: BECOMES
12:5 near: HITHER
12:5 bank: RIDGING
12:5 far: HITHER
12:12 happy: *happinesses*

VARIANT READINGS

The reading used in the English text of Daniel is preceded by chapter and verse number, and followed by another reading which might be preferable to some readers.

3:1 ^{H}Dura^{b}: ^{T}[round] about^{e}
4:27 ^{T}counsel^{e}: ^{H}reign^{b}
7:17 ^{T}perish^{e}: ^{H}be rising^{b}
8:14 ^{T}him^{e}: ^{H}me^{b}
10:4 ^{H}Hiddekel^{b}: ^{T}Tigris^{e}
11:8 ^{T}over^{e}: ^{H}from^{b}
11:24 ^{T}Egypt^{e}: ^{H}fortresses^{b}
12:6 ^{T}I am saying^{e}: ^{H}he is saying^{b}

OTHER PUBLICATIONS

OTHER PUBLICATIONS

The Concordant method of translating has been explained in the 64-page BOOK OF DANIEL. What has been said there on English STANDARDS and *variants* with reference to the Hebrew vocabulary, pertains to the Greek as well.

THE CONCORDANT LITERAL NEW TESTAMENT

The compiler of this Version, the late A.E.Knoch, devoted a lifetime of diligent labor to perfecting and improving his Concordant method of translation, in which uniformity and consistency is the keynote. This is attained by the use of a standard English expression for every Greek element in the Original, and *variants* which correspond to the STANDARDS. All is *uniform* when possible, and *consistent* when uniformity is impracticable. We have used *boldface* type for words (or even parts of words) having exact counterparts in the Greek. All that has been added to avoid ambiguous renderings or to make the meaning clear, is printed in *lightface*, while departures from the Original are marked by superior signs and abbreviations.

By means of vocabulary analysis, the Concordant method of studying the Scriptures determines the meaning of a word and fixes its signification by its inspired associations. This is in line with the linguistic law that the meaning of a word is decided by its usage. In our Version the efficiency and value of this method has been greatly enhanced by extending it to the elements of which the Greek words are composed, and by combining with it the vocabulary method which deals with each word as a definite province of the realm of thought that must be carefully kept within its own etymological and contextual boundaries.

THE CONCORDANT LITERAL NEW TESTAMENT is not a "modern" version. Neither is it archaic. The method is such that little regard could be paid to the outward embellishment of thought. In this Version all appearances are subordinated to accuracy. The MEMORIAL EDITION, the first to appear after A.E.Knoch's death in 1965, stands substantially as he had it in former editions —a monument to his untiring effort.

A specimen page of the CONCORDANT LITERAL NEW TESTAMENT is shown at right.

FIRST EPISTLE OF JOHN

That which was from the beginning, which we have
heard, which we have seen with our ·eyes, at which we
gaze° and our ·hands handle, is concerned with the word
2 of ·life. And the life was manifested, and we have seen
and are testifying and reporting to you the life ·eonian
which^{a} was toward the Father and was manifested to us.
3 That which we have seen and heard we are reporting to
you also, that you′ too may be having fellowship with us,
and yet ·this fellowship of ·ours is with the Father and
4 with His ·Son, Jesus Christ. And these things we′ are
writing, that our ·joy may be °full°.

5 And this is the message which we have heard from Him
and are informing you, that ·God is light, and darkness
in Him there^{nt} is none.

6 If we should be saying that we are having fellowship
with Him and should be walking in ·darkness, we are
7 lying° and are not doing the truth. Yet if we should be
walking in the light as He′ is in the light, we are having
fellowship with one another, and the blood of Jesus, His
·Son, is cleansing us from every sin.

8 If we should be saying that we ˡhave no^{t} sin we are
9 deceiving ourselves, and the truth is not in us. If we
should be avowing our ·sins, He is faithful and just that
He may be pardoning us our ·sins and should be cleans-
10 ing us from ^{e}all injustice. If we should be saying that we
have not sinned, we are making Him a liar, and His
·word is not in us.

2 My little children, these things am I writing to you

Sample page from the Concordant Literal New Testament.

THE CONCORDANT GREEK TEXT

The entire manuscript evidence which is the basis of the Concordant Literal New Testament is provided in a companion volume, the Concordant Greek Text, which gives all of the readings of the three most ancient (almost complete) codices, i.e. Alexandrinus, Vaticanus, and Sinaiticus, as well as worthwhile readings from other sources, such as some of the Papyri. The evidence of the Fathers and the ancient versions, and the research of modern editors were given ample consideration. Following is a sample section of this genuine Greek Text.

ΕΓΕΝΕΤΟΔΕΠΕΤΡΟΝΔΙΕΡΧ 80
32 BECAME YET Peter THRU-COMING

ΟΜΕΝΟΝΔΙΑΠΑΝΤΩΝΚΑΤΕΛ 300
THRU ALL TO-BE-DOWN-

s o.
ΘΕΙΝΚΑΙΠΡΟϹΤΟΥϹΑΓΙΟΥ 20
COMING AND TOWARD THE HOLY-*ones*

s added ΕΝ IN
ϹΤΟΥϹΚΑΤΟΙΚΟΥΝΤΑϹΛΥΔ 40
THE *ones*-DOWN-HOMING LYDDA

ΔΑΕΥΡΕΝΔΕΕΚΕΙΑΝΘΡΩΠΟ 60
33 he-FOUND YET there human

ΝΤΙΝΑΟΝΟΜΑΤΙΑΙΝΕΑΝΕΞ 80
ANY to-NAME ENEAS OUT

A ΑΙ *for* Ε
ΕΤΩΝΟΚΤΩΚΑΤΑΚΕΙΜΕΝΟΝ 400
OF-YEARS EIGHT DOWN-LYING

B²+B*s*¹*K
ΕΠΙΚΡΑΒΑΤΤΟΥΟϹΗΝΠΑΡΑ 20
ON PALLET WHO WAS HAVING-*been*-

ΛΕΛΥΜΕΝΟϹΚΑΙΕΙΠΕΝΑΥΤ 40
34 paralyZED AND said to-him

B+Ε
ΩΟΠΕΤΡΟϹΑΙΝΕΑΙΑΤΑΙϹΕ 60
THE Peter ENEAS IS-HEALING YOU

A+ΟΚϹ Ο = THE Master JESUS THE ANOINTED
ΙΗϹΟΥϹΧΡΙϹΤΟϹΑΝΑϹΤΗΘ 80
JESUS ANOINTED BE-UP-STANDING

ΙΚΑΙϹΤΡΩϹΟΝϹΕΑΥΤΩΚΑΙ 500
AND STREW-YOU to-self AND

s Ο
ΕΥΘΕΩϹΑΝΕϹΤΗΚΑΙΕΙΔΑΝ 20
35 immediately he-UP-STOOD AND PERCEIVE

ΑΥΤΟΝΠΑΝΤΕϹΟΙΚΑΤΟΙΚΟ 40
it ALL THE *ones*-DOWN-HOMING

The Greek uncials used are similar to those handwritten in our Lord's day. Whenever possible, the first letter of the English STANDARD or *variant* stands right under the first letter of the corresponding Greek word. Divergent readings are given in the superlinear.

This Greek volume contains 735 pages, and is printed on fine Bible paper.

THE KEYWORD CONCORDANCE

The demand for a handy, small-size concordance, designed to confirm and explain the vocabulary of the Concordant Literal New Testament, and, at the same time, serve to locate passages, led to the compilation of the Keyword Concordance. The usual concordances which give a line for each occurrence, are too large and too expensive, so we have omitted the references to such words as have little practical value, and have given only so much of the context as is necessary to recall each passage.

Although the English keywords are arranged according to the English alphabet, this is actually a Greek concordance, for it also gives each Greek word in Latin characters and records its occurrences, regardless of how it may have been rendered in English.

Thus it was possible to compact a world of valuable information into this handy small-size KEYWORD CONCORDANCE of only 346 pages, making it a fitting companion volume to the 640-page Memorial Edition of the CONCORDANT LITERAL NEW TESTAMENT. This practical Concordance may be used with much profit in conducting Bible readings, in searching for a desired passage, in checking renderings in various versions, and in making other word studies.

Both volumes are also available in a German-language edition.

THE CONCORDANT LITERAL OLD TESTAMENT

Following Genesis and Isaiah, THE BOOK OF DANIEL is the third fascicle of THE CONCORDANT LITERAL OLD TESTAMENT which is being issued in installments, both in English and German. The remaining parts will be published as completed.

CONCORDANT COMMENTARY ON THE NEW TESTAMENT

This Commentary is based on the CONCORDANT LITERAL NEW TESTAMENT and follows the sequence of the books from Matthew to Revelation. Practically every passage has been dealt with succinctly, with ample cross-references to explanatory notes pertaining to other pertinent verses in this volume. Literary frameworks are included. The author, the late A. E. Knoch, commented on his work as follows:

"The writer of these notes cannot help uttering a heartfelt prayer that they will never be taken for more than what they are intended to be—suggestive thoughts which lead to and not from the Sacred Text. He would rather they would vanish than that they should stand between anyone and the living oracles. May we never be tainted with the spirit of the ancient Rabbis who did not scruple to place their words above the Sacred Scrolls. In the same way commentaries . . . have a stronger hold on the hearts of many . . . than the inspired Scriptures. May He grant that many will return to the fountain undefiled!"

The CONCORDANT COMMENTARY ON THE NEW TESTAMENT is printed on thin Bible paper in two-column lexicon style (416 pages).

ABBREVIATION KEY TO DANIEL

Grammatical Signs

·	**the** (definite article)
▪	plural, when not evident
ʼ	emphatic pronoun
ˋ	Hebrew particle **ath**

Sources of Variant Readings

^{7}......^{0}	Septuagint
^{7}......^{c}	Septuagint and Syriac
^{7}......$^{?}$	Conjecture confirmed by Septuagint
$^{?}$......$^{?}$	Conjecture
^{H}......^{b}	Masoretic Hebrew
^{M}......^{s}	Other manuscripts

$^{+}$	**and**
^{b}	**become**
^{bt}	**but**
^{c}	**cause**
^{f}	**from**
^{fr}	**further**
^{g}	**give**
^{i}	**in**
^{pl}	**place**
^{s}	**same**
^{sa}	**say**
^{t}	**that**
$^{>}$	**to**
to^{d}	**toward**
^{wt}	**what**
^{w}	**which**
^{wi}	**with**

Superior letters not found in this *Abbreviation Key* are not abbreviations. They supply the omission in full: ^{as} **as,** ^{be} **be,** ^{do} **do,** $^{ha!}$ **ha!** ^{he} **he,** ^{him} **him,** ^{it} **it,** ^{on} **on,** ^{so} **so,** ^{them} **them,** ^{thus} **thus.**

The negation **no**^{t} stands for **not.**

A Timely Analysis of Daniel's Prophecy

CONCORDANT STUDIES IN THE BOOK OF DANIEL

New vistas into political and religious world history are opened up in these CONCORDANT STUDIES, as God's great disclosures in the prophecy of Daniel provide a key to human history in the past, a clue to its future, as well as inner peace for the present. It reveals the folly and futility of man, and the wisdom and ability of God. It leads to distrust of His creatures, yet enables us to rest in perfect repose on the God Who is operating the universe in accord with the counsel of His will.

Hence prophecy is of the utmost value to our spirits in our everyday life. It is composed not merely of predictions of great disasters in the dim future, but is a chart and compass for our use in the midst of the toil and turmoil of today.

Why should we fret and fume because our fellow men seem determined to drive this world headlong into dire disaster? All is the consequence of God's decree, and all is in line with Divine revelation, which not only predicts the evil, but foretells the glorious good for which it is the somber foil.

What about the Middle East?

The political situation there in the years to come is fully discussed in the second half of this book. See for yourself why we should watch for an upright ruler in a Greater Egypt to stand up, as this event will probably be the first sign of the approaching time of the end.